A RECORD Of Ancient HISTORIES

Entituled in Latin,

GESTA ROMANORUM.

Adams B.69.4

Discoursing of sundry Examples, for the advancement of Vertue, and the abandoning of Vice.

Very pleasant in Reading, and profitable in Practice.

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THE HISTORY OF *GESTA ROMANORUM.*

The Argument:

Man's Soul is dearly beloved of God the Father; And yet for sundry good graces she is tempted of the Devil by three divers means at three several Ages in this mortal life, if she resist and overcome the same, she is hereby adopted to the fruition of Matrimonial joy in Heaven, with Christ the Son of God.

The First *History.*

SOmetimes there dwelt in Rome a mighty Emperor which had a fair creature to his Daughter named Atalana, whom divers great Lords and many noble Knights desired to have to wife. This Atalana was wondrous swift of Foot: wherefore such a law was made, that no man should have her to wife, except he could out run her, and take her by swiftness of foot. It befel, that many came to run with her, but could not overtake her. At the last there came a Knight named Pomeis unto her Father and said to him, My Lord if it please you to give me your Daughter to wife I will run with her. Then said her Father, there is a Law made, that whosoever will have her to wife must first run with her; and if he overtake her not he

ſhall loſe his head, and if he overtake her, then ſhall I wed her unto him.

And when the Emperor had told him all the peril that might fall in the winning of her, the Knight voluntarily granted for to abide that jeopardy, Then the Knight provided him three Balls of Gold againſt the running. And when they had begun to run a little ſpace, the young Lady over-run him: then the Knight threw forth before her the firſt ball of Gold, and when the Damſel ſaw the Ball, ſhe ſtooped and took it up, and in the mean while the Knight got before her: but that prevailed little for when ſhe perceived it, ſhe ran ſo faſt, that in ſhort ſpace ſhe got before him again. And then he threw forth the ſecond ball of Gold, and ſhe ſtooped as ſhe did before and took it up, and in that while the Knight got before her again: which this young Damſel ſeeing, conſtrained her ſelf and ran ſo faſt that ſhe ſoon had him at advantage again, and was before him: now by that time they were nigh the mark, whereby they ſhould abide, wherefore the Knight threw forth the third ball before her, and ſhe ſtooped down to take up the Ball and while ſhe was taking up the third Ball, the Knight got before her, and was firſt at the mark, and thus was ſhe won.

The Moral.

By this Emperor is underſtood the Father of Heaven, and by the Damſel is underſtood the Soul of man, with whom many Devils deſire to run and deceive her through their temptations, but ſhe withſtandeth them mightily and overcometh them. And when he hath done his worſt and may not ſpeed, then makes he three balls of Gold, and caſteth them before in three ages of man, that is to ſay, in youth, in manhood and in old age. In youth the Devil caſteth the ball of Lechery before her, that is to ſay the deſire of the fleſh: nevertheleſs for all this ball

ball, oftentimes man overcometh the Devil by acknowledging of his sins to God, by hearty Repentance and amendment of life. The second ball is the ball of Pride, the which the Devil casteth to man in his manhood, that is to say in his middle age; but this ball man oft-times overcometh as he did the first, but let him beware of the third ball which is covetousness, the devil casteth to man in his old age, which is dreadful: for except a man may overcome this ball with the other two, he lose his honour, that is to say the Kingdom of Heaven. For when a man burneth in covetousness, he thinketh not upon Ghostly riches, (for ever his heart is set on worldly goods) and reckoneth not of prayers nor of well doing, and thus loseth he his heritage, to the which God hath bought him with his precious blood: unto the which our Lord Jesus bring us all.

The Argument.

As God allotteth divers men divers callings and estates of living in this World, so is every man tried by the rule of Life and Doctrines, whether his practice agree with his profession, in profiting himself without prejudice to others, wherein if he so hold himself content, for such a Son the Heavenly Father hath planted a Tree of Heavenly Treasure, in the Life that shall be everlasting.

The Second History.

THere reigned sometime in Rome a wise and mighty Emperor, named Anselm, who did bear in his arms a Shield of Silver, with five red Roses this Emperor had three Sons whom he loved much: he had also continual War with the King of Egypt, in which War he lost all his

temporal goods except a precious Tree. It fortuned after on a day that he gave Battle to the same King of Egypt wherein he was grievously wounded, nevertheless he obtained the victory; notwithstanding he had his deadly wound: wherefore while he lay at point of death he called unto his eldest Son and said: My dear and well beloved Son all my temporal Riches are spent and almost nothing is left me but a precious Tree: the which stands in the midst of my Empire; I give to thee all that is under the earth and above the earth of the same Tree. O my reverend Father (quoth he) I thank you much.

Then said the Emperor, call to me my second Son. Anon the eldest Son greatly joying of his Fathers gift called in his Brother; and when he came, the Emperor said, my dear Son, I may not make my Testament, forasmuch as I have spent all my goods, except a Tree which standeth in the midst of mine Empire, of which Tree I bequeath to thee all that is great and small. Then answered he and said, My reverend Father I thank you much.

Then said the Emperor call to me my third Son and so it was done. And when he was come, the Emperor said, My dear Son I must die of these wounds and I have only a precious Tree, of which I have given thy brethren their portion, and to thee I bequeath thy portion: for I will that thou have of the said Tree all that is wet and dry. Then said his Son, Father I thank you. Soon after the Emperor had made his bequest he died. And shortly after the eldest Son took possession of the Tree; Now when the second Son heard this, he came to him saying, My Brother, by what law or title occupy you this Tree? Dear Brother, quoth he, I occupy it by this Title, my Father gave me

all

all that is under the Earth and above of the said Tree, by reason thereof the Tree is mine. Unknowing to thee quoth the second Brother, he gave unto me all that is great and small of the said Tree, and therefore I have as great right in the Tree as you. This hearing the third Son, he came to them and said, My well beloved Brethren it behoveth you not to strive for this Tree; for I have as much right in the Tree as ye; for by the law ye wot, that the last Will and Testament ought to stand; for of a truth he gave me of the said Tree all that is wet and dry; and therefore the Tree by right is mine: But for as much as your words are of great force and mine also; my counsel is that we be Judged by reason: for it is not good nor commendable that strife or dissension should be among us. Here beside dwelleth a King full of reason; therefore to avoid strife let us go to him and each of us lay his right before him; and as he shall judge let us stand to his judgment: then said his Brethren thy counsel is good; wherefore they went all three unto the King of Reason, and each of them severally sheweth forth his right unto him as it is said before.

When the King had heard the Tales he rehearsed them all again severally: first saying to the eldest Son thus: you say (qd. the King) that your Father gave you all that is under the earth and above the earth of the said Tree. And to the second Brother he bequeathed all that is great and small of that Tree. And to the third Brother he gave all that is wet and dry.

And with that he laid the law to them, and said that this Will ought to stand.

Now my dear Friends briefly I shall satisfie all your requests: and when he had thus said he turned him unto the eldest Brother saying; My

dear Friend, if you list to abide the Judgment of right, it behoveth you to be letten blood of the right arm. My Lord, (quoth he) your will shall be done. Then the King called for a discreet Physician, commanding him to let him blood.

When the eldest Son was letten blood, the King said unto them all three: My dear friends where is your Father buried? then answered they and said: forsooth my Lord, in such a place. Anon the King commanded to dig in the ground for the body, and to take a bone out of his breast, and to bury the body again: and so it was done. And when the bone was taken out, the King commanded that it should be laid in the blood of the elder Brother, and it should lie till it had received kindly the blood, and then to be laid in the Sun and dried, and after that it should be washt with clear water: his Servants fulfilled all that he had commanded: and when they began to wash, the blood vanished clean away. when the King saw this, he said to the second Son, behoveth that thou be letten blood, as thy Brother was. Then said he My Lords will shall be fulfilled, and anon he was done unto like as his Brother was in all things, and when they began to wash the bone the blood vanished away. Then said the King to the third Son, it behoveth thee to be letten blood likewise: he answered and said, My Lord it pleaseth me well so to be. When the youngest Brother was letten blood and done unto in all things as the two Brethren were before, then the Kings Servants began to wash the bone, but neither for washing nor rubbing might they do away the blood of the bone, but it ever appeared bloody when the King saw this, he said it appeareth openly now that this blood is of the nature of the bone thou art his true Son,

and

and the other two are Bastards, I judge thee the tree for evermore.

The Moral.

Dear Friends, this Emperor betokeneth our Lord Jesus Christ, which bears a Shield of silver with five red Roses, that is his body that is so fair, so clear, and more radiant than any silver, according to the Psalmist: Speciosus forma præ filiis hominum, that is He was more fair than all the Children of men. By the five red Roses we understand his five wounds which he suffered for mankind. And by the King of Egypt we understand the Devil, against whom he fought all the time of his life, and at the last he was slain for mankind. Nevertheless before his death, he made his Testament to his three Sons.

By the first, to whom he gave of the Tree all that was under the earth and above the earth, we understand such mighty men, and others of all estates in this World as are not content with their callings, seek ambitiously the subversion of others, to magnifie and exalt themselves. By the second Son, to whom he gave all the Tree that was great and small, we understand such worldly wise men, in this world which in their subtility attempt to win or lose all. By the third Son to whom he gave all that was wet and dry of the Tree, we understand every good Christian Prince, Nobleman, Magistrate, or meaner Person in every common-wealth whereseever, which (eschewing all ambition and Covetousness) holding himself content with the providence of God; and in his own calling, laboureth truly to do good unto all men; yea, though himself sustain injuries, suffering no solace then care,

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no Riches then Poverty; yet receiveth all this thankfully to have this precious Tree thus bequeathed unto them. This Tree is the Tree of Paradice, that is everlasting joy which is given to us all if we take it thankfully. This every man obtaineth not; therefore it behoveth them to go to the King of Reason, that is unto the Father of Heaven who knoweth all things. The first Son was let Blood, and in his Blood the Bone was laid. By this Bone we shall understand our strong faith in Christs merits, and by the Blood the lively and fruitful sap of good works proceeding out of the same; which are rare things to be found in those that seek their own private gain, who when they are let Blood by the sharp Launce of Gods Justice and it be established by Divine Predication, and made dry with the sun of outward profession: yet being washt with the water of dwelling Pride Malice Envy and such like, then the Faith in Christs merits, is as though we had not received it, and the lively fruitful sap of good works hath no power to tarry upon it; but vanisheth away. And thus it fared with these other two, the first and second Sons: But the third Son being contrary unto the other in profession and practice of life and manners be he Magistrate or mean person the Bone of such a person will ever be firm and Faith, in himself and towards others. From such a mans Bone the blood of lively fruits (to himself and all others profitable) will never be washed away with the water of wretchedness. But the more it is dryed in the Sun of true trial the better it is: Such are the true Children of God of whom our Lord speaketh thus: Ye which have forsaken all things for me, that is, Ye that have forsaken the way of sin, shall receive an hundred times more, that is, ye shall not only receive the

Tree of Paradice; but also the Heritage of Heaven. These other two are Bastards; because what they promised in their Baptism, they wrought all the contrary through their wicked living: and therefore he that desireth to obtain the joys of Heaven must abide stedfastly in the profession and practice of good life and manners, and then by Christ he shall obtain the Tree of Paradice: Unto which he bring us, who liveth and reigneth for ever. Amen.

The Argument.

God so loved sinful Man, that he sent his only begotten Son to redeem him out of the captivity of the World, to rest with him in the joys of Heaven.

The Third History.

IN Rome there dwelt sometimes a Noble Emperor named Diocletian, who loved exceedingly the vertue of Charity, wherefore he desired greatly to know what Fowl loved her young best, to the intent that he might thereby grow to more perfect charity; it fortuned upon a day, that the Emperor rode to a Forrest to take his disport, whereas he found the nest of a great Bird (called in Latin Struchio Camelli, in English an Ostridge) with her young; the which young Bird the Emperor took with him. and closed her in a vessel of Glass; the Dam of this little Bird followed unto the Emperors Palace and flew into the Hall where her young one was. But when she saw her young one and could not come to her, nor get her out she returned again to the Forrest, and above there three days; and at the last she came again to the Palace; bearing in her mouth a worm called Thumare; and when she came where her young one was, she let the worm fall upon the Glass, by vertue of which worm the

Glass

Glaſs brake, and the young one flew forth with her Dam. When the Emperor ſaw this he praiſed much the Dam of the Bird, which laboured ſo diligently to deliver her young one.

The Moral.

Dear friends, this Emperor is the Father of Heaven, which greatly loveth them that live in perfect love and charity: This little Bird taken from the Forreſt, and cloſed in the Glaſs was Adam our forefather, which was exiled out of Paradiſe and put into the Glaſs, that is hell. This bearing the Dam of the Bird, that is the Son of God, he deſcended from Heaven unto the Forreſt of the world, and lived there three days, bearing with him a worm, that is Man-hood, according to the Pſalmiſt, I am a worm and no Man. This was ſlain among the Jews of whoſe Blood the veſſel external was broken, and the Bird went out, that is Adam went forth with his Dam the Son of God and flew to Heaven.

The Argument.

A clean Spirit and undefiled Soul is the Daughter of God ſo dear unto him that he beſtows her not upon the rich man wanting wiſdom, but upon the poor man that is wiſe, and liveth in his fear, which if ſhe have at any time tranſgreſs'd by frailty of fleſh, then ſeeketh ſhe for recovery of her health by the medicine of amendment of life: ſuch a Soul ſhall be eſpouſed to Chriſt, and live with him in the world to come everlaſtingly.

SOmetime reigned in Rome a worthy Emperor and a wiſe, which had a fair Daughter and gracious in the ſight of every man: This Emperor bethought him one day, to whom he might give his Daughter in Marriage, reaſoning thus: If I give my daughter to a Rich Man

and

and he to be a Fool, then is she lost, but if I give her to a poor and a wise man, then may he get his living by his wisdom.

There was at that time dwelling in the City of Rome, a Philosopher named Socrates, poor but wise, which came to the Emperor and said, My Lord, be not displeased though I put forth my Petition before your Highness: the Emperor said speak on; then said Socrates, My Lord, ye have a Daughter whom I desire above all things. The Emperor answered and said, My friend, I shall give thee my Daughter to wife on this Condition, that if she die in fellowship after that she is espoused to thee, thou shalt without doubt loose thy head. Then said Socrates, upon this condition I would gladly take her to my Wife. The Emperor hearing this, called all the Lords and States of his Empire, and made a great feast at their Wedding. And after the Feast Socrates led home his Wife to his own house, where they lived in peace and health long time. But at the last the Emperors Daughter sickned to death almost. When Socrates perceived this he said to himself, Alas and woe is me, what shall I do and whether shall I flee, if the Emperors Daughter that is my wife should die? And for sorrow this Socrates went to a Forrest there beside, and wept bitterly.

Then while he thus wept and mourn'd, there came an aged man having a staff in his hand and asked him why he mourned? Socrates answered and said: I espoused the Emperors daughter upon this condition, that if she die in my fellowship, I should loose my life: now she is sickned to death almost, and I can find no remedy nor help, and therefore I mourn.

Then

Then said the old man, be of good comfort for I shall help you if ye will do after my counsel: In this Forest be three Herbs if you make drink of the first for your wife, and of the other two a Plaster, and if ye use this medicinal drink and plaster in due time, without doubt she shall recover her perfect healthy. Socrates did all that the old man had taught him. And when his wife had used a while that medicinal drink and plaster, within short time she was perfectly whole of all her sickness. And when the Emperor heard that Socrates had so recovered his wife, he promoted him to great honour.

The Moral.

Dear friends, the Emperor is our Lord Jesus Christ, his Daughter so fair and so gracious is the Soul, made to the similitude of God, which is so glorious in the sight of him and of his Angels, while that she is not defiled, but abideth in her own proper cleanness. This Soul God would not give it to a rich man, but to a poor man, that is, a man that is made of the slime of the earth.

This Socrates is a poor man; for why, every man cometh poor and naked into this world from his Mothers Belly, and every man takes his soul in wedlock upon such condition, that if she die in his fellowship by deadly sin, without doubt he shall lose eternal Life. Therefore O thou man, if thy wife sicken through frailty of flesh, unto sin, so then as Socrates dis; go unto the Forest, that is, the Church of Christ, and thou shalt find there an old man with a staff, that is, a discreet Preacher, which shall minister unto thee these three herbs, whereof may be confected the medicine of thy recovery unto health. The first herb is acknowledging of sin; the second is repentance; and the third is newness of life, according to the will of God: if these Herbs be used in a plaster, the sinner without doubt shall receive

his

is healthy, and his soul shall be delivered from sin, and assuredly he shall have everlasting life; Unto the which bring us our Lord Jesus Christ.

The Argument.

Many foolish Ideots of the world, which flow in abundance of worldly wealth and pomp, thinking they shall live here always, are laboured unto by the preachers of Gods word, and admonished of their momentary felicities, and prepare themselves in bestowing well their short time here, that they may enjoy the blessings of everlasting felicity in the world to come.

The fifth History.

SOmetime there reign'd in Rome a mighty Emperor and a wise, named Frederick, who had one only Son whom he loved much. This Emperor when he lay at point of death called unto him his Son, and said, Dear Son, I have a Ball of Gold, which I charge thee on my blessing, that thou anon after my death shalt give to the veriest Fool thou canst find. Then said the Son: My Lord, without doubt your will shall be fulfilled: Anon his young Lord after the death of his Father, went and sought many Realms, and found many wretches fools, but because he would perform his Fathers will, he sought till he came to a Realm where the Law was such, as every year a new King was chosen, who had the ruling of the Realm for one year only, and at the years end he was despoiled and exiled into an Island where he finished his life in misery. When the Emperor Son came to his Realm, the new King was chosen with great honour, and brought to his Regal seat with much musick and great reverence. And when the Emperor

peror saw that, he came unto him and saluted him reverently saying: My Lord, lo I give you this Ball of Gold on my Fathers behalf. Then said he: I pray thee tell me the cause why thou givest me this Ball; then answered he and said, My Father charged me on his death bed, that I should give this Ball to the most fool I could find: wherefore I have sought many Realms and have found many fools, but a more fool than thou I never found; for it is unknown to thee that thou shalt reign but a year, and at the years end thou shalt be exiled into such a place, whereas thou shalt die a miserable death: wherefore I hold thee most fool as ever I found, for as much as for the Lordship of a year thou wilt so wilfully lose thy self, and therefore I give thee this Ball. Then said the King, without doubt thou sayst truly, and therefore while I am now in full power of this Realm, I will send before me great treasure, wherewith I may sustain my self from miserable death, when I shall be exiled and put down. And so this was done: and at the years end when he was exiled he lived there in peace and quietness, and afterwards died a good death:

The Moral.

Dear friends, this Emperor is the Father of Heaven, the which bequeatheth the Ball, that is worldly riches to Fools and Idiots, who savour nothing but what is earthly. this Emperors Son is a Preacher or discreet Minister that travelleth about many Realms and Lands, to shew unbelieving men and fools their peril. The Realm where in no King might reign but a year, is the world. For whoso liveth an hundred years, when he dieth he shall seem to have lived but the space of a year, therefore do as the King did while you are in power of life, send before you your treasure, that

fire

arm Faith in Christs merits, and the fruits of Gods Word, proceeding from the same, then certainly when we be exiled out of this world we shall live in heaven, and shall find the mercy of God plentifully, whereby we shall obtain eternal life. Unto which brings us, he that for us shed his precious blood.

The Argument.

The evil disposed men of this World are here advertised of their greedy griping after the sweet temptations of the Devil, wherein such do rejoice all death cometh suddenly upon them, and then they fall into the horrible pit of desolate darkness, due to their desert.

The Sixth History.

Diocleſian reigned in the City of Rome, in whose Empire dwelt a noble Philosopher, who by his Art set up an Image in the midst of the City of Rome, which Image stretched out his Arm, and his foremost finger, whereupon stood this Posse written in Latin: Percute hic, Strike here. This Image after the death of the Philosopher stood a long time; and many great Clerks came for to read the Superscription that was on the finger, but none understood it: wherefore the people wondred much. At last a long time after, there came a strange Clerk out of a far Country, and when he saw the Image, he read the Superscription, Strike here. And then upon a day when he saw the shadow of the hand, he took a Mattock, and broke up the ground under the hand where the shadow was, according to the understanding of the Superscription, and anon he found an House all of Marble underneath the ground.

wherein he found so much Riches, so many Jewels and so great marvels as he never saw before. And at last he saw a table ready covered, and all manner of things necessary thereto. Set thereupon he further therein saw a Carbuncle in the Hall that lighted all the house. And against this Carbuncle on the other side, stood a man holding a Bow in his hand, and an Arrow ready to shoot. The Clerk marvelled much when he saw all these things, and thought with himself, that if I tell this forth, there will no man believe me; and therefore I will have somewhat of these goods in token thereof. And with that he saw a knife of Gold upon the Table, the which he took and would have put it in his Bosom; but then the Archer smote the Carbuncle and brake it, whereby the whole house was shadowed and made dark, which when the Clerk perceived wept most bitterly, for he knew no way to get out; for as much as the house was made dark through the breaking of the Carbuncle. And the darkness abode there for ever after. And so finished the Clerk his life there in that darkness

The Moral.

Dear friends, this Image thus standing betokens the devil, which saith evermore, Strike here, that is seek after worldly riches and not for heavenly treasure. This Clerk that digged with the Mattock, doth betoken the worldly wise men of this world, as evil disposed pleaders of the Law, crafty Attorneys, and other wicked worldlings that be ever smiting what up right, and what by wrong, so that they may get the vanities of the world, and further smiting they find great wonders, that is they find therein the delights of the World, wherein many men

men rejoyce. The Carbuncle that giveth light is the youth of man, which giveth hardiness to take their pleasure in worldly riches. The Archer with his Arrows is Death, which lays watch against man to slay him. The Clerk that took up the knife, betokeneth every worldly man that coveteth ever to have all things to his will. Till Death smiteth the Carbuncle, that is the youth, strength and power of man, and then layeth he wrapped in the darkness of sin, in which darkness afterwards he dyeth.

Therefore study we to fly the world and her vain delights, and then we shall be sure to win everlasting life, unto which Christ Jesus bring us, Amen.

The Argument.

We are here generally put in mind, that the Devil besiegeing the World, our Champion Christ Jesus be ready to take our quarrel into his own hand whose descending and saving us from the invasion and circumvention of Satan, is yet accursed for us as a transgressor, and is content to suffer death for our full justification.

The Seventh History.

At Rome dwelt sometime a mighty Emperor named Titus, who ordained in his days such a Law, that what Knight dies in the Empire should be buried in his Armour, and whosoever presumed to spoil any Knight of his Armour after he was dead, should die without any gainsaying. It befel after few years that a City of the Empire was in danger of losing, for none that were in the City could defend themselves by any manner of policy, wherefore great sorrow and lamentation was made throughout the City.

But at last within few days there came to the City a young Knight well favoured, and valiant in feats of Arms, whom the worthy men of the City beholding, and understanding his prowels, cryed to him with one voice: O thou most noble Knight, we beseech thee to help us now at our most need, for you may see this City is like to be lost: then he answered and said: Sirs, ye see I have no Armour, but if I had I would defend your City.

This hearing a mighty man of that City, he said to him secretly: Sir, here lived sometime a valiant Knight, who now is dead and buried within the City, and if it please you to take his Armour ye may defend this City, and deliver us from peril, and that will be honour unto you, and profit unto the City.

The young Knight hearing this, went to the Grave, & arrayed himself with the Armour & after much fight obtained the victory, and delivered the City. Which done, he laid the Armour again in the Grave. But there were some men of the City who envyed him because he had obtained the victory, and accused him to the Judge, saying thus, Sir a Law was made by the Emperor, that whosoever despoiled any dead Knight of his Armour, should die. This young Knight found a dead Knight, and took away his Armour, therefore I beseech thee that thou proceed in Law against him with equity and justice, in giving him severe punishment for so offending the Law. When the Judge heard this, he made the Knight to be taken, and when he was examined of this his trespass against the Law, he said thus: Sir it is written in the Law, that of two harms the least is to be chosen. It is not unknown to you that this City was in peril to be lost, and ha-

ad I not taken this Armour I had neither saved
ou nor the City, therefore methinks you ought ra-
her to honour me for this good deed that I have
one, than thus shamefully to reprove me: for I
m led as he that is ready to be hanged. Also good
irs another thing I may alledge for my excuse;
e that stealeth or robbeth violently, purposeth not
o restore the thing which he stealeth: but it is not
us with me; for though I took the Armour of the
ead Knight for your defence and safeguard, when
I had obtained the victory, I bare it again to the
ame place, and to the dead Knight whole it is by
he Law. Then said the Justice a Thief that
reaketh a House that he may steal and bear away
uch as he can find, although he bring again
hat he hath taken, I ask of thee if that
he breaking of the House be lawful or not;
he Knight answered sometimes the breaking of
he House may be good, whereas it is made
a feeble place, which would cause the Master
f the House to make his wall stronger, that the
Thieves after break not by force of the walls so
ghtly, for avoiding of more harm.

Then said the Judge if the breaking of the
ouse be good, nevertheless in that breaking vi-
ence is done to the Lord of the house: And al-
ough thou didst restore the Armour of the dead
night, nevertheless thou didst wrong to the dead
night in taking away his Armour. The Knight
id I have told you that of two harms the least
to be chosen, and that harm where through
reat goodness cometh, ought not to be cal-
harm, it should rather be called good.
or if a House within the City were on Fire
nd began to burn, it were better that three

or four houses thereby should be thrown to the ground, than that they should be set on fire also whereby all the City would be burned, right so if the Armour of the dead Knight had not been taken the City had been lost, and when the Judge heard that he answered so well and so reasonably, he could give no judgment against him. But they who had accused this Knight slew him: for whole dear there was great weeping throughout all the City and his body was honourably buried in a new tomb

The Moral.

Dear friends this Emperor is the Father of heaven and this City is the world, which is besieged of the Devil and deadly sin, and as many as were within the City were all in peril to be lost. This young Knight that came to the City is our Lord Jesus Christ, who had not the Armour of humanity, till he went to the grave, that is the womb of the glorious Virgin Mary, by the annunciation of the Angel saying, The Holy Ghost shall light on thee, and in thou shalt conceive and bear a Son. And thus in the womb of the Virgin took the Armour of the dead Knight, that is the manhood of Adam our forefather, and saved the City that is the world and mankind, by his blessed passion that he suffered on the Crois, and by put the Armour again into the grave when his blessed body was buried; but the Citizens envied him, that is the Jews accused him to Pilate saying, if thou suffer him thus, thou art not Cesars friend: we have a law, and after the Law he ought to die, Joh. 19. 21. And thus our Lord Jesus Christ of his enemies was condemned to the death of the Crois, and after ascended up to heaven, which he will bring us. Amen.

The Argument.

The fornication of the wicked vvorldy men is here detected by the providence of God; and by his gracious favour the sinner is delivered out of thraldom of sin, unto the liberty of life everlasting.

The Eighth History.

THere reigned sometime in Rome a mighty Emperor and a wife, named Bersid, who obtained a Law that what woman was taken in adultery, her husband being alive she should be cast into perpetual prison. There was at that time a Knight that had a fair Lady to his wife, who committed adultery, her husband being alive and was with Child, therefore by the Law she was put in prison, where in short time she was delivered of a fair Son. The child grew up till it was seven years old, and his Mother daily wept bitterly: which when the child heard he said unto her, O Mother why weep ye thus? and for what cause are you thus perplexed? then said his Mother, O my sweet Son, I have great cause to mourn and thou also, for above our heads are people walking and the Sun shineth in clearness and we be here continually in such darkness that I can neither see thee nor thou me; alas that ever I conceived thee? Then said the Son such joy as you speak of I never saw for I was born here in this darkness, therefore if I had meat and drink enough I should live here all my life. Therefore Mother weep not but be chearful. This lamentation that was between the Mother and the Son the Emperors Steward heard that stood above their heads, whereof he had great compassion, and went to the Empe-

Emperor, and kneeling beseught him of his grace that the Mother and the Son might be delivered out of prison. The Emperor as a merciful Lord granted that they should be delivered. Nevertheless if they trespassed so in time to come, they should be punished with double pain. And after she was delivered she lived joyfully.

The Moral.

Dear Friends, this Emperor is Father of Heaven that made the Law, that what married Woman that is, what soul that is espoused to the Lord, and doth commit adultery, that is, doth worship strange Gods should be cast into the prison of Hell; therefore the sinful soul hath great cause to weep: for she is debarred from light, that is, from the joys of Heaven. Her Son that desired meat and drink are the wealthy wicked Worldlings, that say to the Preachers that preach unto them the joys of Heaven, that while we may live and have all the solace of the World, we desire no other Heaven. The Steward that heard their Lamentation, is the Lord Jesus Christ, who knowing all the privities of our sorrowful and repentant hearts for our Sins, beseught the Father of Heaven for us, that we might be delivered from the prison of sin, and so come to everlasting Life. Unto which he bring us all. Amen.

The Argument.

Christ proclaimeth the joyful Feast of Heaven whereto the Lame, that is, the poor preachers of the Gospel, having their sight of knowledge in Gods word, supported by the blind Laity, and each mutually comforting others, they approach unto the proclaimed Feast or perpetual Felicity.

The Ninth History

SOmetimes in Rome dwelt an Emperor named Pompey, who above all other things was merciful. This Emperor proclaimed throughout all his Empire a great Feast, and that poor and rich should come to the Feast, and whosoever came to that Feast should not only be well fed, but also should have great gifts.

When the Herald had warned all manner of men to come to this Feast; at that time there were two poor men lying by the way, the one being lame and the other blind. Alas, said one of these men to the other, woe to us both, how shall we do? for the Emperor hath proclaimed a Feast, and whosoever cometh thither, shall not only be well fed, but also shall have great gifts, and I am blind, and thou art lame, how shall we do? Then said the lame man to the blind man, I shall give thee good counsel, if thou wilt do after me; I am lame and feeble, and may not go, nevertheless I can see, and thou art blind, but strong; take thou me upon thy back, and bear me, and I shall direct the right way, and thus we shall both come to the Emperors Feast. Then said the blind man, let it be so, get you on my back, and I shall bear thee, and guide thou me, and so they did, and came both to the Feast, and received great rewards, and after ended their lives in peace.

The Moral

Dear Friends, this Emperor is our Saviour Jesus Christ, that proclaimeth a Feast, that is, the joys of Heaven, unto the which joys he calleth all mankind, and forsaketh no man that will come unto him. This lame man betoketh the poor publicans of the Gospel, which wanting worldly

wealth

wealth, live by the providence of God: and the blind man betaketh the Lay-man, who knoweth not the right way to Heaven. It behoveth the blind man, that is, the Lay-men, to bear the lame Man, that is, the Ministers of the Gospel sustaining and leading them with the duties of the Church: and the Ministers of Gods cause are bound to teach and to inform us in the way to Heaven, whereas we shall not only have a Feast, but also great reward and joy. Unto which God bring us all. Amen.

The Argument.

Heaven and Hell are here compared to two Cities: these Cities are two contrary ways: to Heaven (which is the City of all Heavenly treasure and felicity) is a narrow, crooked, craggy, and painful way, having three Enemies, the Devil, the World and the Flesh. To Hell (being the City or sink of sorrow and sadness) a fair way, broad, plain and easie, having three guides, that is, Pride of life, Covetousness of the Eyes, and Concupiscence of the Flesh.

The Tenth History.

SOmetime in Rome dwelt an Emperor named *Folliculus*, who was very wise and merciful in all his works. This Emperor builded in the East a noble City, wherein he put all his Treasure to be kept. Unto this City the way was stony, full of Brambles and sharp Thorns; and three Knights were armed ready to fight with them that would come to that City. Therefore the Emperor ordained that whosoever overcame these Knights should enter this City, & take at his will of the Emperors Treasure.

After

After that this Emperor did make in the North a City, wherein he ordained all manner of pain, sorrow, and tormenting for Malefactors, to which was a broad way very delectable, growing full of Roses and fair Lillies, and in their way were three Knights ever waiting, if any man came towards the City of the North, to serve him with all manner of delicates and necessary provision: And if it fortuned that any man did enter within that City, the custom was such, that the people would bind him Hand and Foot, and cast him into Prison, there to abide the sentence of the Judge.

When this was cryed throughout all the Empire, there were two Knights dwelling in one City one named Jonatas, who was a wise man, the other called Pirrhus, who was a Fool, nevertheless there had continued between them great love. This Jonatas said to Pirrhus: Dear friend there is a common cry made throughout all the Land, that the Emperor hath made a City in the East, wherein he hath put his treasure, and whosoever may enter that City, shall take what he will of the Treasure; therefore let us go thither.

Then said Pirrhus, thy counsel is good, let us go. The wise Knight said If it be so that thou wilt follow my counsel, I pray thee that faithful friendship may continue between us, and in token of love thou shalt drink my Blood, and I will drink thine, on this condition, that neither of us leave other in this Journey. The foolish Knight said, It pleaseth me right well, therefore they were both let Blood, and each of them drank others Blood. When this was done, they went forth together on their journey, and when they had

had gone three days journey toward the City where the Treasures were, they came to a place where were two ways, one sharp, and stony and full of Thorns, the other fair and plain, and full of Delights. Then said the wise Knight to his fellow: Dear friend here are two ways, one sharp and thorny; nevertheless, if we go this way, we shall come to a city that is so rich, and there we shall have that we desire. Then said the foolish Knight to his fellow, I wonder greatly at you that you will speak such things; for I will rather believe mine eyes than your words. I see here openly, and so do you, that here is a hard way and full of thorns: and as I have heard, there be three Champions armed in this way ready to fight against all men that go towards the City of the East, and therefore I will not go that way but here is (as you may see) another way plain and easie to walk in, and in this way are three knights ready to serve us, and give all manner of things delightful for us: and therefore by this way I will go, and not by that other way. Then said the wise knight, certainly if we go by that way, we shall be lead into the city of the North, wherein there is no mercy, but perpetual pain and sorrow, and there we shall be taken and bound, and cast into prison. Certainly said the foolish knight this Way is the ready Way, and as I believe it is more profitable than the other Way. Then went they both forth the fair Way, and anon three knights met with them, which received them courteously for one night, and gave them all manner of things that were pleasant to them. And on the morrow they took their journey forth toward the City, and when they were within the City, anon the Emperors

Officers

sters met with them and said Friends why
me ye hither? insomuch that ye knew the Law
this City is so cruel of long time heretofore,
ely ye shall be serued now after the Law. Anon
y took the wise Knight and brought him and
him into Prison, and after that they took the
ilish Knight and bound him fast and cast him in-
a Ditch. Soon after it befel that the Judge
me to the City to give judgement on them that
trespassed the Law, & anon all the Prisoners
ere brought forth before the Judge, among whom
se two Knights were brought forth, one from
ison and the other from the Ditch. Then said
wise Knight to the Judge: my reuerend Lord
complain of my fellow that he is guilty of my
ath: for when we two came to the two ways,
ereof the one led to the City of the East, and
other to this City, I told him all the peril of
is City and the reward of that other City, but he
uld not believe me but said to me in this wise,
will believe mine own eyes better than thy words
d because he was my fellow I would not let
m go alone in this way: and thus came I with
m, wherefore he is the cause of my death. Then
o the foolish Knight I complain that he is the
use of my death; for it is not unknown to you
l, that I am a fool and he a wise man, and
erefore he should not so lightly have followed my
lly. for if he had forsaken this way, I should
ve followed him and therefore he is the cause of
y death. Then said the Judge to the wise knight
cause that thou with all thy Wisdom, so lightly
nsentedst and followedst the will of the fool,
d his foolish works: and thou fool, because
ou didst reject the good counsel and advise of
e wise, and wouldst not believe him,

I

I give Judgment, that ye both be hanged for yo
treipals: and so it was done. Wherefore all m
praised greatly the Judge for his discreet judgmen

The Moral.

Dear friends this Emperor is Almighty Go
and in the east is the City of heaven wherein
treasure infinite: And unto this City is a ha
way and full of thorns that is the way of Repe
ance, by which way full few walk, for it is ha
and straight according to the holy Scripture, sa
ing thus Arcta est via que ducit ad vitam, It is
straight way that leadeth to everlasting li
In this way are three armed Knights, that is t
Devil, the World, and the Flesh: with whom
behoveth us to fight and to obtain the victory bef
we may come to heaven. The second city that
in the North is Hell: and to this accordeth t
Scripture, saying thus, Ab aquilone pandetur o
ne malum, Out of the North cometh all ev
Certainly to this City the way is plain and broa
and walled about on every side with all manner
delights, wherefore many men walk by this wa
The three Knights that give to every man going t
way, what thing they please, are these Pride
life, Covetousness of the eyes, and concupiscen
of the flesh; in which three the wretches m
greatly delighteth, and at the last they lead him
Hell. This worthy Knight betokeneth the soul, an
the foolish Knight betokeneth the flesh, which
alwdays foolish, and at all times ready to do ev
These two are fellows and knit in one: t
either of them drink others blood; that is they sh
drink one Cup either of joy or pain, which ev
shall have after the day of Doom.

the Soul chuseth the way of repentance, and as much as she may, she stirreth the Flesh to the same. But the Flesh never thinketh what will come after; and therefore she goeth in the delights of this World, and flyeth the vertue of Repentance. And thus the Soul after death is cast to Hell, and the Flesh is cast into the Mucky, that is into the Grave. But when the Judge cometh, that is, our Lord Jesus Christ, at the last day to judge all mankind: Then the Soul shall complain upon the Flesh, and the Flesh upon the Devil: but then the Judge, that cannot be deceived, shall condemn the Soul; because she followed the frailty of the Flesh, and the Flesh because it would not forsake the Soul. Wherefore let us study to tame our Flesh that we may obey God, and then we shall have eternal Life. Unto Which bring us our Lord Jesus Christ. Amen

The Argument.

The Soul of Man being possest of the Princely Territory of Paradice, was by the Devil provoked to sin against his Creator, and for the same transgression (being thence into the world exiled) lost that heritage: But by Christs blessed Death and Passion was restored to a more happy Heritage of Everlasting Felicity.

The Eleventh History.

There dwelt sometime in Rome a mighty Emperor named Frederick, which had no Child but one only Daughter, to whom this Emperor after his decease bequeathed all his Empire. This understanding an Earl that dwelt there beside, came to this young Lady, and wooed her, and

provoked her to sin all that he might; where
this young Lady in short process of time incline
to the Earl and this Earl anon lay with her, a
defiled her: and after that he drave her from h
heritage, and exiled her out of the Empire, whe
fore she made great lamentation, and fled unto
Realm there beside, where she daily wept a
mourned.

It befel after one day, that while she sat mour
ing by the high-way side, there came riding by h
a fair young Knight upon a Horse, who came t
wards her a great pace, and very courteously s
luted her, asking her the cause why she mourn
so sore. Then answer'd she and said, My Reveren
Lord I am an Emperors Daughter descended
the Royal blood, my Father is dead, who left
all his Empire because he had no other Heir. A
after his decease an Earl there beside deceived m
defloured my Virginity, and after that he put m
violently out of my Heritage, so that now I a
fain to beg my bread from door to door, and this
the cause of my sorrow. Then said the Knigh
Fair Damsel I have great compassion on t
beauty and on thy comliness: therefore if thou w
grant me one thing I will fight for thee against t
Earl & I will assure thee the victory. Then said
alas good Sir I have nothing that I may give un
you but my self; And I ask no more of thee, sa
the Knight, but that thou wouldst be my Wi
and love no man so much as me. Then said sh
Reverend Sir that I will do gladly, and more if
might. Then said the Knight: I will that th
do nothing for me, but if it fortune me to die
the fight for thee and obtain the victory, thou sh
take my bloody shirt and hang it upon a beam
thy Chamber: and this shalt thou do for two ca
es; The first is that whensoever thou beholds

he Shirt, thou shal weep for me. The second is, that whatsoever man cometh to wooe thee to be his wife, thou shalt then hastily run unto thy Chamber, and there beholding my bloody shirt, think heartily within thy self thus.

The Lord of this shirt died for my love in battle e which he recovered my Heritage. God forbid I should take any other man after his death. Then aid She, Reverend Sir, all this I shall fulfil by he grace of God. And when the Knight heard his, he allayed to fight against the said Earl, and obtained the Victory, and the Earl was overcome nd fled, and this young Lady was brought and eceived again into her Heritage. Nevertheless, the knight was deadly wounded in the Battel, whereof e died: but ere he died he bequeathed his bloody hirt unto this Damsel, desiring her to keep her promise. When this young Lady heard of his eath, she wept sore, for in his Shirt was wrought hus,

Think on me and have in mind
Him that to thee was so kind.

Anon when she had received this Shirt, she hanged it upon a beam in her Chamber, and as oft as e beheld it she wept bitterly. He held not long fter, that the States of the Empire came to her, nd desired her to take an Husband; but then she ent to her Chamber and beheld the bloody Shirt, nd waxed sorrowful and said oftentimes, woe and las thou sufferest death for my love, and thou also recoveredst again my heritage? God forbid that I hould take any other man but thee. And thus she nswered every man that came to her: and so they ent away disappointed of their purpose, and she oved her life in rest.

The Moral.

Dear Friends, this Emperor is the Father
Heaven, and his Daughter is the Soul of m
made to the similitude of God: to whom he g
and bequeathed the Empire of Paradice. B
there came the Earl, that is, the Devil, and p
baked her to sin, when she eat of the Apple. a
said to her thus: In what hour ye eat of this A
ple ye shall be Gods. Wherefore we breaking G
commandment were exiled out of Paradice,
live in this World in great wretchedness, as t
Scripture saith: *In the sweat of thy face th*
shalt eat thy Bread. But then came a fair you
knight and a strong, that is our Lord Jesus Chr
who had compassion upon mankind, and tak
upon him our flesh and blood, gave Battel to t
Devil and overcame him; and thus won he ag
our Heritage. Therefore let us do as this you
Lady did, let us lay this Bloody Shirt, that
the remembrance of the Passover of Christ on t
heart of our hearts, let us think our Lord Je
shed his precious Blood for us. And if any m
that is, of the devil, or any other would stir us
sin, let us think presently on the passion of Chr
saying thus: I will take none other but thee, w
hast shed thy Blood for me, and thus shall we
everlasting Life. Unto which God bring us
Amen.

The Argument:

We are here generally advertised of h
nouring the Sabbath day: how for t

redeeming of time, to be occupied in Ghostly Contemplation, is profitable to the Soul and Body. Also Preachers of Gods Word oftentime for saying truth purchase ill will. If we bestow our talent in the amplifying of our Faith, and furthering one of another with good works, we shall in time inherit the fruition of Eternal life, prepared for Christ's Elect.

The Twelfth History.

IN Rome dwelt sometime a mighty Emperor named Apolonius, who ordained a Law that every man upon pain of death should celebrate the day of his Nativity. This Emperor called to them a Clerk that was hight Virgil; and said, My dear Master, there be many hainous offences done in my Empire contrary to the Law; therefore I pray thee that thou by thy cunning wouldest make some craft whereby I may know who trespasseth against the Law privately or openly. Then said Virgil, My worthy Lord, your will shall be done: anon this Virgil through his craft make an Image in the midst of the City of Rome, which denounced and told all the Emperors Messengers who trespased against the Law, and who not. There was at that time dwelling in the City of Rome a Smith that hight Focus, which by no means would celebrate the Nativity of the Emperor. It befell upon a night as the Smith lay in his Bed, he thought upon the Image that accused many men before, dreading lest the Image would accuse him; wherefore he rose, & went to the Image, and said, I make among

to God, if thou accuse me I shall break thy head
aga when he had said thus he went home. The
Emperor on the morrow following sent Messen
gers to the Image, (as before time he was accusto
ed) to know and understand who had trespassed a
gainst the Law. And to them, then said the I
mage, lift up your eyes and behold what is ingra
ven in the forehead. And when they looked up
they sawe this Posie written. Times be chang
ed, and men become worse and worse; for he tha
will say the truth shall have his head broken
Therefore go ye forth to your Lord, and tell hi
all that ye have heard and seen. The Messenger
went forth and told the Emperor all they ha
heard and seen.

Then said the Emperor, arm your selves and g
to the Image, and if that you find any man tha
hath menaced or threatned to hurt the Image, bin
him hand and foot and bring him unto me. The
went the Messengers forth to the Image and said
it: tell us the truth if any man have threatned the
and we shall revenge thee anon. Then said the I
mage take the Smith Focus for he is the man th
will not honour the Nativity of the Emperor
Straightway the Messengers led forth the Smi
before the Emperor, and there examined him wh
he kept not the day of the Emperors Nativity i
Reverence and Honour according to the Law. The
answered the Smith and said, Reverend Lord,
beseech you that you will bear mine excuse, and
I answer not reasonably to all manner of point
that ye shall ask me I will yield me fully to you
Grace: Then said the Emperor I will hear the
and what watch is right that I will do. Then sa
the Smith I must have eight pence every day i
the Week, and them I cannot get without gre
labour, and therefore I may not keep that day ho

more than other days. Then said the Empe-
, why must thou have this eight pence? Then
the Smith, I am bound to pay daily two pence
two pence I lend, and two pence I lose, and
pence I spend: Then said the Emperor tell
made expressly of these eight pence: Then said
Smith, I am bound every day to pay two pence
my Father; for when I was young he spent dai-
two pence on me, which I am bound to pay him
ain for his sustentation: and two pence I lose on
Wife. Then said the Emperor, why loosest
that two pence on thy Wife? Then said he,
ere saw ye ever a woman but she had one of
ll properties either she was wilful and contrary
her Husband, or not of complexion: and there-
that I give her I lose, and two pence I lend
my Son, wherewith he is sustained, that when
come to age and poverty he may pay me two
nce again, like as I do my Father. And I
end two pence on my self in meat and drink and
at is little enough. Then said the Emperor
ou hast answered well and wisely. Not long af-
r the Emperor died, and this Smith Focus was
olen to be Emperor, because he spent his eight-
nce so wisely and so profitably, and thus he end-
his life in peace and rest.

The Moral.

Dear Friends this Emperor is our blessed Sa-
iour Jesus Christ, which ordained by his holy
aw, that every one should keep holy the Sabbath-
ay. This Virgil that made that Image is the ho-
Ghost who established among us Preachers, to
each vertues and reprove vices, and they should not
are the Poor nor the Rich. But now if a Prea-
her should speak the truth against any man, he

ſhall be threatned by the Enemies of Chriſt, t
is by the evil men that neither love God nor m
Wherefore the Preacher may ſay now a da
that Poſie which was written in the fore-head
the Image: Times be changed from good
ill, and men be daily worſe. for whoſo could ſpe
the Truth now a days ſhall have his head brok
Therefore it is needful they be armed that is, oug
to be armed with vertuous examples of good li
and then they need not fear, becauſe they have t
truth of God to ſtand by them, according to t
Apoſtles ſaying: If God be for us, who can be
gainſt us?

By this Smith Focus, is underſtood every go
Chriſtian man, who daily ſhould ſpend his ti
in redeeming every hours travel with ſome p
Corporal or Spiritual: and then ought he to
preſented before the Emperor: This Focus pa
two pence to the Father, and ſo we ſhould pay
our Father of Heaven two pence, that is, honou
and love; for when we were Children of wretch
edneſs, and in bondage. Almighty God ſent dow
to the earth his Son to Redeem us, according
St. John the Evangeliſt, ſaying, God loved th
World ſo well, that he gave his only begotte
Son for the Salvation of the World. Alſo thi
Focus lent two pence to his Son: that is, ever
Chriſtian man ought to lend to the Son of God
our Lord Jeſus Chriſt, true and unfeigned faith
and fruitful good Works and Deeds in our life an
he will repay us again at the day of doom wit
his heavenly mercy, when ſoul and Body ſhall b
glorified, and that he is our Brother may be pro
ved by the Text of Iſaiah, ſaying, A Child is bor
to us. This Focus left two pence to his Wife: thi
Wife betokens the Fleſh, upon whom then left
two pence, that is, unlawful Love and conſent to un
be

...nse the Flesh is contrary to the Spirit, and is ...r subject to sin. This Focus also spent two pence himself: By the first penny, ye shall understand repentance, whereat the Angels in Heaven greatly rejoyce; By the second penny ye shall understand perfect perseverance in amendment of life; for he that abideth to the end shall be saved, and he that spendeth well these two pence shall obtain everlasting life; unto which bring us our Lord Jesus Christ. Amen.

The Argument.

Man being blind through sin, and either by infirmity of frail flesh, or suggestion trespassing with evil and lewd company, though God of his mercy be favourable unto him in his life time by reason of the aforesaid respect, yet if he accustomedly walk on forward in this worldly wickedness, his wilful blindness shall not excuse him, but accuse him in the day of Judgment most grievously to have offended God in abusing his mercy offered, and therefore the less worthy to have the reward of the simple Soul, that repentantly and with modesty liveth to the fruition of everlasting bliss.

The Thirteenth History.

SOmetimes in Rome dwelt a noble Emperor which among all other Vertues loved best mercy: Wherefore he ordained a Law, that every blind man should have an hundred Shillings by the year of his Treasure. It befel on a day that certain men came to Tavern to drink Wine, and that these men had sitten in the Tavern three Days, the fourth day they were greatly in

in debt for the Wine: wherefore the Vinter came to them and demanded Money for his Wine. Then said one of the Drinkers, Sirs, the Emperor hath made such a Law, that every blind man shall have an hundred Shillings of his Treasure: therefore let us cast Lots among us, and to whom the Lot falleth let his Eyes be put out, and so he may go to the Emperors Palace, and get an hundred Shillings to discharge us. Now this counsel liked them well; so they cast Lots, and the Lot fell on him that gave the counsel, and his fellows immediately put out his Eyes.

And when he was blind, he went to the Emperors Palace, and asked an hundred Shillings of the Steward, according to the Emperors Decree. Dear Friend said the Steward, thou didst see with both thine eyes a while since, thou also understandest the Law amiss: for the Law is made for men that are blind through infirmities, or by the will of God, but the other day thou hadst thy sight in the Tavern, and hast wilfully lost it. Therefore go to the Tavern again to thy Fellows, and discharge what thou owest, for here gettest thou not a Farthing. Then went this wretched man forth, and told his fellows of the Stewards answer, and with that came in the Vinter, and despoiled them of all their Cloaths and beat them, and thus drove them with shame out of the City: And so were they never after seen there.

The Moral.

Dear Friends, this Emperor is our Saviour Christ who ordained a Law, that every blind man should have an hundreds Shillings of his Treasure. The blind man betokeneth every sinner, who sinneth through infirmity, or the inticeing of the Devil, the World and the Flesh, and shall receive an hundred Shillings if he be inwardly repentant of his

his sins: that is he shall have an hundred times more joy, according to the Scripture saying, Ye shall receive an hundred times more joy if ye repent and turn from sin, and ye shall have everlasting life. These men that came to the Tavern to drink signifie be sinners, who oftentimes come to the Tavern of our Adversary the Devil, to drink of his carnal Appetites; that is they have consumed and wasted away all Spiritual Vertues, which they received at the Sacrament of Baptism, where the Devil our Enemy despoileth them of all their good deeds that ever they have wrought before. They cast lots; that is they cast among them the custom of sin, and this lot of sin falleth on such as are unthankful and merciless: and such a man wilfully becomes wilful, a foul sinner like Judas, that betrayed our Lord without any suggestion or inticing: therefore such men sin most grievously. When they come before the Steward that is before the Prelates of the Church, they can hardly obtain an assurance of Heaven, because they be not in the right way to leave their sin. Therefore let us study with all diligence to please God, that we may obtain everlasting life, which is laid up in store for all those that live modestly, looking for eternal Salvation. Unto which bring us Lord Jesus Christ. Amen.

The Argument.

A certain faithful vow of love being made between the Soul of every faithful Christian and Jesus Christ, we are to consider the merciful and gracious Covenant of God toward the faithful, and to be careful of this Covenant, and we are to study

to perform our Vows, ſo as we at the prefixed day of promiſe being undefiled, may thereby purchaſe the promiſed place of everlaſting glory, prepared for all them that ſeek the glory of God, and their Souls health.

The Fourteenth Hiſtory.

IN Rome ſometime dwelt a mighty Emperor named Philominus, who had one only Daughter who was fair and gracious in the ſight of every man, who had to name Aglaes. There was alſo in the Emperors Palace a gentle Knight that loved dearly this Lady. It befel after on a day, that this Knight talked with this Lady, and ſecretly uttered his deſire to her. Then ſhe ſaid courteouſly ſeeing you have uttered to me the ſecrets of your heart, I will likewiſe for your love utter to you the ſecrets of my heart, and truly I ſay, that above all other I love you beſt. Then ſaid the Knight, I purpoſe to viſit the Holy Land, and therefore give me your Troth, that this ſeven years you ſhall take no other man but only for my love to tarry for me ſo long, and if I come not again by this day ſeven years, then take what man you like beſt. And likewiſe I promiſe you that within this ſeven years I will take no Wife. Then ſaid ſhe, this covenant pleaſeth me well. When this was ſaid, each of them was betrothed to other, and then this Knight took his leave of the Lady and went to the Holy Land. Shortly after the Emperor treated with the King of Hungaria for the marriage of his Daughter. Then came the King of Hungary to the Emperors Palace to ſee his Daughter, and when he had ſeen her he liked her marvellous well her beauty and behaviour, ſo that

the Emperor and the King were accorded in all things as touching the marriage, upon the condition that the Damsel would consent. Then called the Emperor the young Lady to him. and said, O my fair Daughter, I have provided for thee, that a King shall be thy Husband if thou list consent, therefore tell me what answer thou wilt give to this. Then said she to her Father, it pleaseth me well: But one thing dear Father I intreat of you, if it might please you to grant me: I have vowed to keep my Virginity, and not to marry this seven years; therefore dear Father, I beseech you for all the love that is between your gracious Fatherhood and me, that you name no man to be my Husband till these seven years be ended, and then I shall be ready in all things to fulfil your Will. Then said the Emperor, sith it is so that thou hast thus vowed, I will not break thy Vow, but when these seven years be expired thou shalt have the King of Hungary to thy Husband.

Then the Emperor sent forth his Letters to the King of Hungary praying him if it might please him to stay seven years for the Love of his Daughter, and then he should speed without fail: Therewith the King was pleased and content to stay the prefixed day.

And when the seven years were ended save a day, the young Lady stood in her Chamber Window and wept sore, saying, Woe and alas, as to morrow my Love promised to be with me again from the Holy Land: And also the King of Hungary to morrow will be here to marry me according to my Fathers promise: and if my love comes not at a certain hour, then am I utterly deceived of the inward love I bear to him.

When

When the day came, the King hasted toward the Emperor to marry his Daughter, and was royally arrayed in Purple. And while the King was riding on his way, there came a Knight riding on his way, who said I am of the Empire of Rome, and now am lately come from the Holy Land, and I am ready to do you the best service I can. And as they rode talking by the way, it began to rain so fast that all the Kings Apparel was sore wet: Then said the Knight, Sir Lord ye have done foolishly, for as much as ye brought not with you your Houle: then said the King, Why speakest thou so? My Houle is large and broad and made of Stones and mortar, how should I bring that with me, my Houle? thou speak'st like a fool. When this was said, they rode on till they came to a great deep water, and the King smote his Horse with his Spurs and lept into the water, so that he was almost drowned. When the Knight saw this, and was over on the other side of the Water without peril, and he said to the King, We were in peril and therefore ye do foolishly, because ye brought not with you your Bridge. Then said the King thou speakest strangely, my Bridge is made of Lime and Stone and containeth in quality more than half a Mile how should I then bear with me this Bridge? therefore thou speakest foolishly. Well said the Knight my foolishness may turn thee to wisdom. When the King had ridden a little further, he asked the Knight what time of day it was. Then said the Knight if any man hath list to eat, it is time of the day to eat, wherefore my Lord pray take a modicum with me, for that is no dishonour to you, but great honour to me before the States of this Empire. Then said the King I will gladly eat with thee; They both sat down in a fair Vine Garden, and there dined together, both the King and the Knight

And

nd when Dinner was done, and that the King
d washed, the Knight said unto the King, My
ord ye have done foolishly, for that ye brought
t with you your Father and Mother. Then said
e King, what sayest thou? My Father is dead
nd my Mother is old and may not travel, how
ould I then bring them with me? therefore to
y the truth, a foolisher man than thou art did I
ver hear. Then said the Knight, every work is
ised at the end.

When the Knight had ridden a little further, and
gh to the Emperors Palace, he asked leave to go
om him, for he knew a nearer way to the Pa-
ce to the young Lady, that he might come first,
nd carry her away with him. Then said the King
pray thee tell me by what place thou purposest to
de? then said the Knight I shall tell you the
uth: this day seven years I left a Net in a place,
nd now I purpose to visit it and draw it to me, and
it be whole then will I take it to me and keep it
s a precious Jewel; if it be broken then will I
ave it: and when he had thus said, he took his
ave of the King and rode forth, but the King kept
e broad Highway.

When the Emperor heard of the Kings coming,
e went towards him with a great company, royal-
y received him, causing him to shift his wet clothes
nd to put on fresh Apparel. And when the Em-
eror and the King were set at meat, the Emperor
elcomed him with all the cheer and solace that he
ould. And when he had eaten, the Emperor ask-
d tydings of the King: My Lord said he, I shall
ll you what I have heard this day by the way:
There came a Knight to me and reverently saluted
e; and anon after there fell a great Rain, and
reatly spoiled my Apparel. And anon the Knight
id Sir, ye have done foolishly, for that ye brought

not

not with you your Houle. Then said the Empe-
ror, what cloathing had the knight on? A cloak
quoth the king. Then said the Emperor, sure that
was a wise man, for the Houle wherein he spake
was a cloak, and therefore he said to you that you
did foolish, because you came without your cloak,
then your Cloak he had not been spoiled with Rain.
Then said the king when he had ridden a little fur-
ther, we came to a deep Water, and I smote my
Horse with my Spurs, and I was almost drowned
but he rid through the water without any peril:
then said he to me, you did foolishly for that you
brought not with you your Bridge. Verily said
the Emperor, he saith truth for he called the Squire
the Bridge, that should have ridden before you, and
allayed the deepness of the Water. Then said the
king, we rode further, and at the last he prayed
me to Dine with him. And when he had dined
he said I did unwisely, because I brought not with
me my Father and Mother. Truly said the Em-
peror he was a wise man and saith: for he called
your Father and Mother Bread and Wine, and
other Victual. Then said the king we rode fur-
ther, and anon after he asked me leave to go from
me, and I asked earnestly whether he went: and
he answered again and said, this day seven years
I left a Net in a private place, and now I will
ride to see it; and if it be broken and torn, then
will I leave it; but if it be as I left it, then shall
it be unto me right precious. When the Emperor
heard this he cried with a loud voice and said, Go
ye my knights and Servants, come ye with me
speedily unto my Daughters Chamber, for surely
this is the Net of which he spake: and forthwith
his knights and Servants went unto his Daughters

Cham-

Chamber, and found her not; for the aforesaid knight had taken her with him. And thus the king was deceived of the Damsel, and he went home again to his own Country ashamed.

The Moral.

Dear Friends this Emperor is our Lord Jesus Christ, and his fair Daughter is everlasting life, which the Emperor had ordained for Kings, Knights and other men: The Knight that loved his young Lady, is every good Christian Soul, which holdeth himself not worthy to come into the sight of God unto such Joy, as the Apostle saith, The sufferings of this time are not worthy to attain to the glory that is to come. This knight was seven years absent from his love; like as a good Christian all days of his life should labour and travel in fulfilling the seven works of mercy. By the king that came without a Cloak in the rain is to be understood, some mighty men in this World, which have Cloaks to cover all their other cloaths. By his Cloak is understood Charity, as the Apostle saith: Charity covereth a multitude of sins: but many men have not this Cloak; wherefore they are wet with the Rain of Pride, Avarice and Lechery. This king also was almost drowned, because he lacked his Bridge, that is perfect Faith; for as we see that no men pass over a great Water, broad and deep without a Bridge, or some other thing that is able to bear him: Right so, without Faith it is impossible to please God: for Christ saith, If ye have Faith as a Grain of Mustard seed, then you may say to the Hills remove

out

out of your places, and they shall remove. B
many of us now a days have very feeble Faith a
therefore do suddenly fall into clay of desperati
and by deadly sins oftentimes offend God. A
the King had not brought with him his Father a
Mother: By the Father which is cause of Gener
tion is understood Humility, without which th
is no Vertue in any man, and thereto accordeth
Gregory saying, He that gathereth all other Ve
tues without Humility, is like a Man that cast
dust into the Wind. His Mother betokeneth ho
therefore he that will obtain everlasting blessed li
must have the Cloak of Charity, the Bridge
Faith, and a Father of meekness, and a Moth
of Hope, as the Apostle saith.

Als this Knight went the narrow way, and t
king the broad way: for he that will be saved m
go a straight way; that is the way of Abstinen
Alms deeds, Charity and Repentance. Of t
which way speaketh the Apostle. The way
straight that leadeth to everlasting Life. B
many men go the other way which leadeth to H
that is by the way of the fleshly lust: and such m
go out of the way of everlasting Life. Therefo
study we to walk the narrow way, that thereby
may obtain everlasting Life.

The Argument.

By the History is figured, as appeareth in the Moral,
Soul of every good Christian, held of him as his Dau
ter; but being seduced, carried away and defiled by Sa
her foul enemy; she is reduced by the help and valu
prowess of her heavenly Champion Christ Jesus, u
her former Habitation. Yet man being ungrateful to
Redeemer forgetteth his duty, and for good rewardeth
vil to his Champion Christ Jesus, delivering him to
judg

judged by the Law, as an offender: But when the Champion avoucheth what he hath done for Man and his Soul, then he is with shame of his Ingratitude constrained to Remorse, and call for Grace to Repent and amend his Life, that by the Death of his Champion Christ, he may obtain Eternal Life.

The Fifteenth History.

Sometimes dwelt in Rome a noble Emperor named Agias, which had retained unto him a Knight named Gerard, which was a worthy warrior, nevertheless he was a Lamb in the Emperors Court, but in the Field he was like a Lion. This Emperor had a fair Daughter, whom the young and mighty Earl of Pelettes carried by force away and defiled, which more displeased the Emperor then the carrying her away. Therefore he sent unto him his Council, and said, Dear friends, the violence done to me in deflowring of my Daughter is not unknown to you; and therefore I purpose to give Battle to the Earl: wherefore I pray you to be ready at a day, that ye may ride with me in Battel. And they said: Sir, we be ready to live and dye with you in Battle. When the appointed day of Battel came, they met on both sides, and a cruel sharp conflict was executed on both sides, and almost all on the Emperors part was slain. And as the Emperor himself was forcibly assailed; the Knight Gerard threw himself among the Enemies before the Emperor and fought manfully and so the Emperor escaped; and the Knight abode and slew the Earl; nevertheless the Knight had divers wounds; notwithstanding this, he abode still till the Blood ran

down to his foot. And when his enemies saw t
Earl was slain they fled, and the Knight with h
people followed on the chase till they came to t
place where the Emperors Daughter was, and le
her with him. And thus with triumph and vict
ry he returned again to the Emperor. For the whi
victory, and re-obtaining of the Emperors Daug
ter, he was greatly praised of all People. M
long after it befel, that this Knight had a Suite t
the Emperors Court, wherefore the Knight cam
unto the Emperor, and prayed him meekly to b
favourable to his cause: and furthermore desir
him to do reason touching his honest demand.

When the Emperor had heard him, he called
him a Judge and said Sir, Our will is, that y
do all equity unto this Knight. And when th
Knight heard this he cried with a voice, Alas,
las, who ever heard of such an Emperor? Th
wert (said he) in battle where thy head should ha
been smitten off, and I in mine own person (a
none other man) put my self in jeopardy for the
and now thou hast assigned another man to be jud
in my cause: Alas that ever thou wert born! a
with that word the Knight put off all his cloath
and shewed the wounds that he had received in t
battle unto all the men that were then present, a
said, Lo, what I have suffered for thee O Empe
I did put no man in my stead, and now thou assig
est another man in my cause, Soothly I say to th
that I never served such a Lord before.

When the Emperor heard this, being almost co
founded in himself, he said: O dear Friend, t
that thou sayest is truth, thou savedst me from dea
thou didst re-obtain my Daughter again, and f
my sake thou hast suffered many wounds: ber
it is right that I in my own person come bot
and make an end of thy cause, so as may be to t
content and to mine honour.

And then the Emperor laboured very busily in his matter and made thereof an end according to the Knights request: wherefore all men greatly commended the Emperor

The Moral.

Dear Friends, this Emperor may be called every Christian man or else all mankind, which had a fair Daughter, that is to say the soul made to the similitude of God. This Earl betokeneth the Devil which carrieth away and beguileth by sin the soul of man through eating the fruit of the forbidden tree: wherefore all mankind was in thraldom, till a strong and valiant Knight came and put himself on the Cross to suffer death as a redeemer of mankind from the Devil. For if that had not been, we had been all partakers of the thraldom everlastingly: and this Knight reduced and re-obtained the soul of man unto the Church wherefore he suffered many great wounds in his body. And now this Knight, that is, our Lord Jesus Christ hath a matter to do among us, that is to find us perfect faith; wherefore he calleth on us daily, that we should be ready at all times, saying thus Apocalips the third: Lo I stand and knock at the door, if any man will open to me I will come in and sup with him. But many men do as the Emperor did, the which appointed the Knight another Judge than himself, for now adays there be some men that will do no penitance for the love of him which assigned no other man but himself to fight for us. And therefore against unthankful persons it shall be said thus, who he suffered for us on the Cross

Cross, dispoiled of all his clothing, and shewed to us all his wounds that he suffered.

Be we therefore thankful unto God for all his Graces, and be content that he may suffer for his Love some sorrowful repentance. For he that suffereth pain for the love of God in this Life, shall receive a hundred times more reward in the Life everlasting. Unto the which our Lord Jesus Christ bring all mankind. Amen.

The Argument.

The Soul of Man is here warned to eschew the pleasant baits, and subtle crafts of the Devil, that she yield not to his allurement, lest he get the vantage of this Mortal Course from her, and bereave her of her joys in the life to come.

The Sixteenth History.

There dwelt sometime in Rome a wise Emperor named Pompey, which had a Vertuous Daughter named Aglas. This Damsel had many Endowments above all other Women in that Empire.

First she was fair and gracious in the sight of every Man: Also she was swift in running that no Man might overtake her by a right Race. When the Emperor understood these two properties in his Daughter he was right joyful: Wherefore he proclaimed throughout all his Empire, that what Man, poor or rich, would run with his Daughter, (they) should have her to Wife with great Riches if he could overrunner, and come sooner to the mark than

than she; and if she over-run him and came sooner to the mark than he, his head should be smitten off.

When the States of that Empire, as Dukes Earls, Barons and Knights, heard this cry, they offered themselves one after another to run with her, but ever this young Lady over ran them all: Wherefore they lost their heads, according to the Law.

That time there was a poor man dwelling in Rome, which thought within himself I am a poor Man and come of a poor kindred; there is a common cry made, that what Man soever can out-run the Emperors Daughter by any means, shall be promoted to great honour and riches: Now therefore if I might over-run her by any manner of way, I should not only be promoted to great honour, but also all my kindred. Then this poor man provided himself of three things, whereby he might win her: First he made a Garland of red Roses and white, Secondly he made a rich Girdle of Silk curiously wrought. Thirdly he made a Purse of Silk, embroydered with precious Stones, and within the Purse was a Ball of three colours, and upon this Ball was Written this Posie, Whoso playeth with me shall not be weary of my play. Then put he these three things in his Bosom and went forth to the Palace Gate, crying and saying, Come forth Fair Lady; for I am ready to run with you, and to fulfill the Law in all things.

When the Emperor heard this, he commanded his Daughter to run with him. This young Lady went to her Chamber Window, and when she saw him she despised him, and said I have overcome many worthy Knights, and now must I run with a Churl, nevertheless I will fulfil my Fathers Commandment.

Anon the Damſel arrayed her for to run wit
him. And at the laſt they run together and with
in ſhort ſpace the Damſel got far before him
When the Jugler ſaw this he threw forth his ga
land of Flowers before her, and when the Damſ
beheld and ſaw it, ſhe ſtooped down and took
up, and ſet it upon her head, and that while th
Jugler went on before her. And when the youn
Damſel ſaw this ſhe wept ſore, and for ſorro
ſoe threw the Garland into a ditch, and ran af
him, and at the laſt ſhe overtook him, and lift u
her right hand and gave him a buffet, ſaying: a
vide thy treaſon it beſeemeth not thy Father
Son to have me to Wife. And then this Lad
fell over run him, and went before him a gre
ſpace. And when the Jugler ſaw this, he took th
Circle out of his boſome, and threw it before her
And when ſhe ſaw that, ſhe ſtooped down and too
it up and Girded her therewith and the while th
Jugler gat before her again. Now when ſhe ſa
that ſhe was vexed and took the Circle and wi
her teeth tore it in three and then threw it from
her: then ſhe ran faſt after him, and then ſhe gav
him a great blow, ſaying: O wretch thinkeſt thou
to overcome me: and with that ſhe ran before him
again. The Jugler was ſlie and ſubtile, and kept
the Butſe till they were near the mark, and then
he threw it before her and anon ſhe ſtooped down
and took it up and opened it, and took out the Ba
and read the Poſey, Who playeth with me ſhall
never be weary of my play: And ſhe began to pla
and continued in playing till that the Jugler wa
before her at the mark. And thus he won th
Emperors Daughter.

The Moral.

Dear Friends, this Emperor is our Saviour Jesus Christ, and his fair daughter is the soul of man, which was made clean by the efficacy of Baptism, and was also swift in running, that is in virtue, while she was in her cleanness, so that no deadly sin might overcome her. This Jugler that is so subtle and crafty, is the Devil, which studieth day and night to deceive Innocents. He provided him gift of three things. First, of the Garland, which betokeneth Pride: for why? a Garland of flowers is not set upon the arm, nor upon the foot, but upon the head that it may be seen: so Pride would be seen. Wherefore St. Augustine saith, when thou seest a proud man be not afraid to call him the son of the Devil; do thou therefore as the Maiden did, be angry at thy sins, and cast off the Garland of Pride into the ditch of Repentance, and so shalt thou give the devil a buffet and overcome him. But when this Jugler, that is, our Ghostly enemy, the devil seeth himself overcome in one sin then he returneth and tempteth a man in another sin, and casteth before men the Girdle of Lechery, and alas, there be many girded with this Girdle of Lechery, against which Girdle speaketh St. Gregory, saying, Gird we our Loins with the Girdle of chastity, for whosoever is girt with this Girdle, shall not loose the hope of Life. When casteth the Jugler (that is the devil) the Purse with the Ball. The Purse that is open above, and close under, betokens the heart, which evermore should be close in the bottom of things, and open above to the heavenly joy: and the two strings that open and shut the Purse, betoken the love of God and our

Neighbours:

Neighbours: The Ball which is round and moveable to every part of his difference, betokeneth covetousness; which moveth ever both in young and old: and therefore the Poesy was true that was written on the Ball. Who so playeth with me, that is with Covetousness shall never be satisfied. Therefore saith Seneca, When all sins wax old then Covetousness waxeth young. Therefore let us take heed that we play not with this Ball of Covetousness; and then without doubt we shall obtain through the merit of Christ the bliss of Heaven that never shall end. Unto the which bring us that shed his precious Blood for us.

The Argument.

The Preaching of Gods Word, and every good Prayer, is a sweet sounding Melody in the Ears of God, and hath a promised reward of God, yet there is now and then stirred up in us, some let thereof by our whistling Adversary the devil, and we are hindred for a time, until by the providence of God, Godly Preachers, be sent forth, which with the Hook of Gods Word, do win again our lost Felicity, and so recover the fall of such Souls as were seduced, and led away into joyful and perpetual Fellowship of the blessed Angels of Heaven.

The Seventeenth History.

SOmetimes dwelt in Rome a noble Emperor and a wise named Theodosius, which loved greatly the musick of the Harp; and likewise the pastime

ast time of Haunting. It befel upon a day as
his Emperor hunted in the Forrest he heard a
sweet notice of a Harp; so that through the sweet-
ness thereof he was almost ravished of his wits:
wherefore he sought about the Forrest to find that
Melody; and at the last he espied at the end of the
forrest a poor man sitting beside the water playing
on a Harp full sweetly. Then said the Emperor,
Good friend, proceedeth this Melody from thy
Harp or no? The poor Man answered and said:
By Reverend Lord I shall tell you the truth. Here
beside this Water my Wife my Child and I have
dwelt this thirty years; and God hath given me
such a gift that when I play on my Harp, I make
such melody that the Fishes of this Water come
out to my hand. So that therewith my Wife my
Child and I have been sustained in great plenty.
But alas sometime on the other side of this water
there cometh a Whistler, and he Whistleth so
sweetly that many times the Fishes forsake me and
go to him: Therefore my reverend Lord I crave
your help against this Whistler. Then said the
Emperor I shall give thee good help; I have here
in my Purse a Golden Hook which I shall give
thee; take it and bind it fast to the end of a Rod,
and put a Worm upon the Hook; then cast thy
Rod into the Water and play upon the Harp, and
when thou perceivest the Fish to bite on the Bait,
draw them up to the Land with that Hook, and
then this Whistling shall not avail. When the
poor Man heard this he rejoyced greatly; and did
as he had taught him. And when this poor man
began to play upon his Harp the fishes came to the
bait and then he took them up with his Hook, and
lived thereby in better estate long time: and at
last ended his life in peace and rest.

The

The Moral,

Dear Friends this Emperor betokeneth our Lord Jesus Christ, which greatly delighteth to hunt the soul of mankind in the Forest, that is the Holy Church, he loveth also the melody of the Harp, that is he loveth much them that teach the Holy Word of God. This poor man that sat by the waters side, betokeneth the Prelates of the Church and the Preachers of the Word of God, which ought al way to be resident in their Charge, and not in the World, that is they should not set their delight on Worldly things. The Preachers ought to have the Harp of holy Scripture, wherewith they may praise and honour God, and also therewith draw out of this world sinners. Therefore saith the Psalmist thus. Praise the Lord upon the Harp, sing to the Lord with a Psalm of Thanksgiving. Psal 98. 6. But now a days the Preacher may say, Alas, for when I preach and teach the Holy Scripture, the Devil cometh and whistleth so sweetly, that the sinners draw to him, and will not fear the word of God: but they run themselves only to the delight of sin. The Devil deceiveth mankind by divers ways.

First, in the time of Preaching he maketh some to sleep, and them that he cannot make to sleep he causeth them to talk and clatter: and them that he cannot make to clatter, he maketh them so dull that they cannot understand what the Preacher saith: and them that he cannot beguile by these means, he putteth into them business and causeth them to go out of the Church. Behold how many ways the Devil hath to deceive mankind, and to hinder the Word of God. Therefore every Christian, and every Preacher ought to have the Gold

n Book of Gods Word against this whittling, by which they may draw sinners out of this World up o Heaven. Unto the which bring us our Lord Jesus Christ. Amen.

The Argument.

Mans Soul the Daughter of our Saviour, is right dear unto him, and though he be careful for the confirming of her in the state of sincere life, yet she seduced by the suggestion of the Flesh, which being a grievous transgressor, is yet by earnest repentance, and amendment of life, brought by the Soul unto dutiful obedience towards God and Man, that henceforwards continuing, they together, may be partakers of everlasting blessedness.

The Eighteenth History.

There dwelt sometime in Rome a mighty Emperor named Ptolemeus, which had but one Child a Daughter, whom he loved so much, that day and night she was guarded with armed Knights: and over those Knights he ordained a Controller to instruct them how they should do. He ordained also a Steward for to guide his household. And when all this was done, on a night as he lay in his bed, he resolved that he would go visit the Holy Land. And when all things were ready for his Journey according to his desire, he called unto him his Steward and said, My trusty Servant, I purpose now to go see the Holy Land, and therefore I commit my Daughter to thy keeping, and charge thee that she lack nothing, but that she have

have all manner of joy that appertaineth to such a Virgin. Moreover I leave to thy keeping Fifty Knights that be her guard; and I charge thee that they lack nothing that is fitting for them. Also I leave with thee my Greyhound, commanding that thou nourish and feed him as hitherto he hath been: And if thou fulfil all this that I have said thou shalt at my coming again receive a great reward. Then said the Steward, My Lord, in that I may I will fulfil your command. Anon the Emperor took his journey toward the City of Jerusalem, and the Steward a long time kept well the Emperors command, and the charge given him.

But at the last it befel upon a day that the Steward had espyed this young Lady walking alone in the Orchard, with whose love he was suddenly surprised; wherefore straightway again her will he deflowred her: and when he had committed sin with her, he gave her ill Language and hated her more than ever he loved her before and drave her out of the Palace, Wherefore the Damsel by this means being driven to necessity and great poverty went from door to door, and begged her Bread. But when the Knights that were her keepers saw this, they reproved shamefully the Steward of this inhumane deed. Then the Steward waxed wrath, and for great hate that he had in his heart he spoiled the Knights of their goods, and drove them from the Palace. And when they were thus robbed and exiled; some for lack of living became Thieves, and some Man-killers; so that through this inconveniency they wrought great harm.

Not long after there came tidings that the Emperor was arrived in that Land, coming homeward: And when the Steward heard of

was greatly troubled and moved in himself, and
for It cannot be but I shall be accused for my
spass that I have committed against the Emperors
mmandment, and he hath ever been my good
erciful Lord; therefore better it were that I go
o meet him with all lowliness and humility, and
ube my self unto him, and ask him mercy; than
t any other should prevent me, and accuse me to
y Lord for Treason. Then the Steward straight
toff his cloaths save his hosen and his shirt, and
k three Robes with him in his right hand, and
refoot went and met the Emperor. Now when
e Emperor had espied him coming afar off in such
nner he wondred greatly. And when the
eward was come so near that he might speak to
Emperor, he fell down on his knees and saluted
n reverently: Then said the Emperor what is
fallen thee that thou meetest me after such a sorte
in that thou art my Steward, thou shouldest
e met me with a great company of noble knights:
my Lord, quoth he, there is a heavy chance
allen me, for which it behoves me to meet your
ghness thus. Then said the Emperor, What
nce is befallen thee? My reverend Lord, quoth
t behoves you first to ask me why I bring with
these robes. Then said the Emperor, Why
est thou these three ropes in thy hand? Then
wered the Steward and said; This first rope
ing with me to bind my hands and feet so hard,
the Blood burst out either side, for that I have
deserved: The second rope I bring with me
saw me at the Horse tail upon the Pavement,
my Bones be bare without Flesh; for that is
e due to me for the great Treason I have done
nst you. The third rope I have brought is to
g me with, upon an high Gallows, so long

that

that the Birds light on my head, and upon my bod
feed themselves on my flesh, for these things are d
to such Trespasses and breakers of the Law as
am. Yet oh my reverend Lord have mercy on me
for I dare not acknowledge my trespass, until
have obtained your pardon. Then said the Em
peror. I see in thee great contrition, therefore t
me thy trespass, and surely thou shalt find Mer
and Grace. Alas alas, then said the Steward,
have defiled thine only Daughter, and have driv
her out of the Palace, so that now in great neces
ty she beggeth from door to door, I have also d
spoiled thy Knights of all their goods, and now som
of them in regard they lack living become Thi
and Robbers, and some Men killers, and the co
trouler of the Knights I have slain, but I fed t
Greyhound with the best meat as long as I mig
and tyed him with a chain, yet at the last he bra
his chain and went his way, so that now he rune
about the Country.

When the Emperor heard this, he was sore a
nished and said, hast thou deflowered my Daug
ter whom I loved so well, and also despi ed
Knights, and slain their Controuler; and the gr
Hound which I loved so well, of whom I gave t
charge, is he gone also? Surely, were it not tha
had forgiven thee, and that thou hast humbled
self so much, I would have put thee to the ve
death that could be though notwithstanding de
hence forthwith, and bring again my daughter,
thou maist marry her, and if any harm hereafter
fal to her, through thy default then will I do
thy punishment. Also bring again my Knig
and restore to them their goods, and let them
t

eir state and offices, as they were before. Also ek diligently for my Greyhound till thou find m and make him fast, so that hereafter in thee ere be no fault found. Now when the Steward eard this he bowed down with most humble sub-ission, and thanked the Emperor for his great ercy; and then he went forth, and sought diligent- through all the Empire, untill he found the Em-erors Daughter and the Knights, and the Grey-ound, and brought them home again. And after e had married the young Lady, and restored again e Knights goods, he ended his Life in peace.

The Moral.

Dear Friends, this Emperor betoketh our Lord esus Christ. His Daughter betokeneth the soul f man made of the similitude of our Lord God. The five Knights are the five Wits armed with e vertue of Baptism, for the preservation of the ul. The Countrouler of the kis. is reason, which ught to rule the Wits. The Greyhound is the eth of man: and the Steward is every man, to hom God hath given a Life and Soul to keep, n er pain of losing everlasting life. But wretched & icked man, not remembring what is to come, full ften corrupteth and polluteth his Soul with sin and pelleth her from her Palace of Heaven and then ant, eth she from door to door, that is from sin to sin.

He

He despoiled these five Knights of their goods, t
is the five Wits, or rather gracious Vertu
taking away the natural light from their ey
giving them bad Counsel, also moving th
ears to listen unto slander and backbiting, and
forth of all the other Wits; thus some be ma
Thieves, and some Man-killers. The Maste
these Five Wits is slain, whensoever Man
ruled by will and not by reason. The Greyhou
that is the Flesh, wherein a Man delighteth, w
fed and bound with a Chain of reason, but breaki
out, fall oft doth much harm.

The coming again of this Emperor from t
Holy Land, betokens the coming of our Lord Jes
Christ at the day of doom to judge all Mankin
Wherefore let us as the Steward did, accuse o
selves of our Sins First, lest the Devil and t
would accuse us, then it is too late to ask Merc
Therefore put we off our Cl aths betime, that
our sinful Life, and take we three Ropes
our hands. The First rope that should bind o
hands and feet; betokeneth the rope of true repe
tance which not only ought to bind our hands a
feet, but also our Heart within us, and our outwa
Conversation, in such Austerity of Life, that is th
sin might vola it self. Hereto accordeth Ezeki
saying thus: whensoever the sinful Man do
repent himself, he shall be forgiven. The seco
rope to draw the Trespaser is acknowledging
our Sins, which would draw us from the beginnin
of our Life unto our Lives end; by a perfect reco
ciliation of our selves to God and Man, unto t
time that the Flesh was fallen to the Bones, that
till the Rust of Flesh be turned away by t
Stones of repentance. For even as the Stone
Nature is hard, right so the way of repentan
ought to be hard. The third rope that shou
ha

hang the Fellon, is the Hope of amendment of life: For it is written in Holy Scripture, There is more joy in Heaven over one sinner that returneth unto the Lord in time, than over ninety and nine just Persons.

Like as the Steward brought again the Emperors Daughter, so it behoveth us to seek about by a fruitful Faith, until we find again our lost Soul, and to bring her again to the Church, to rule well our five Wits to feed our Greyhound we should, and make our life so clean and pure, that we fall not again to sin, for fear that it fortune to us worse, and that we have no leisure to ask mercy again at our needs; and if we fulfil all this truly unto our lives end, without doubt we shall obtain everlasting life. To the which our Lord bring us all. Amen

The Argument.

The violating our innocency in not imitating the Law of God, here described, which being adjudged after the Law is death, but by the merits of Christ our Saviour, we obtain Salvation.

The Nineteenth History.

IN Rome dwelt sometime a mighty Emperor and a wife, named Enlenne, who ordained a Law, that whosoever ravished a Virgin, should be at her discretion, whether she would put him to death, or would take him to her Husband.

It befel after, that a man ravished one night two fair Maidens: the first Damsel which he ravished, desired that he should dye. but the second desired him to her Husband. The Ravisher was taken and led before the Judge, that he might satisfie both these Damsels according to the equity of the rule. The First Damsel desired his Death, according to the justice of the Law, then said the

second Damsel desire to have him to my Husband: and like as thou hast the Law for thee, so in like case I have for me, and also my petition much better than yours, for it is more charitable; therefore methinks in my reason that the Judge should give sentence to the favour and furtherance of my desire. When the Judge heard the mercy of the second Damsel, he gave Judgment that he should take her to Wife and so it was done.

The Moral.

Dear Friends, this Emperor betokeneth our Lord Jesus Christ, the Ravisher betokeneth every Sinner, which Ravisheth the Holy Commandments of God by sin, for the Devil can never overcome man, except he be suffered by the will: For St. Augustine saith, It is not sin except it be voluntary. The Ravisher also is called before the Justice, when the Soul is departed from the Body: and anon, the first Damsel (Innocency) lais against the sinner, that he ought to dye everlastingly by the Law of Righteousness. But the other Maid (that is Christs Merits) alledged for him, how the mercy of God ought to help by hearty Repentance, and acknowledging of Sins. which is the high way to everlasting Life. Unto the which God bring us all. Amen.

The Argument.

The Mother and the Child of Grace, and of the *Reprobate* is here declared, and set forth: but which of them shall be saved, and which of them shall be dam-

ned

ned is not yet revealed to the World, until the last and dreadful day of Judgment.

The Twentieth History.

SOmetime there reign'd in Rome a mighty Emperor, and a Rich, named Lypoldus, which took to Wife a fair Virgin and Gentle, the Daughter of the King of Illyris. This young Lady conceived and bare him a Son, and in the birth she died: not long after her decease the Emperor married another Wife, and had by her a Son; and immediately after the second Child was born, he sent them both into a Strange Country, there to be brought up. Now when the Children had been there long, the Empress said My Reverend Lord, ten years be now fully expired since I bear my Son, and yet I never saw him but once, and that was the first day of his birth, therefore I beseech you my Lord to send for him, to the end, that I may once rejoyce me in his sight. Then said the Emperor I have another Child by my first Wife, and if I send for thy Son, then must I send for them both: notwithstanding at the Empress request, he sent for them both. And when they were come, they were of passing feature, and well trained up, and so passing like in all things that hardly the one might not be known from the other, but the Father knew the difference.

Then said the Mother of the second Child, my Lord, I pray you tell me which of these is my Son.

Then the Emperor called to him that Son that he begat on his first Wife. When the Empress heard this, she gave all care to nourish him, and neglected the other Child. Now when the Emperor saw this he said, truly I deceived thee, without doubt this is not thy Son but one of them two is thy Son. Then said the Mother, My Lord, I most earnestly entreat you, that you would tell me without dissembling, which of them is my Son. The Emperor answered and said, certainly I will not tell you, until they be both come to mans estate and this is my reason: First I told you that this was your Son, and you cherished him, and forsook that other: and when I told you that this was your Son, then you slightly regarded the First, and cherished the second, therefore my desire is, that thou cherish them both alike, that I may have like joy of them. When the Empress heard this she cherished them both alike. And when they were both at age, the Emperor made a great Feast, and before all his Nobles he told his Wife openly which was her Son. Then rejoyced the Empress greatly, and when she had lived a good time, she ended her Life in peace and rest.

The Moral.

Dear Friends, this Emperors Son betokeneth those that be chosen to everlasting life, and the that be not chosen. The Mother of them is the providence of God that nourisheth them both, therefore our Lord will not that his Providence should let the World know which be chosen, and which be not chosen: for if she knew that, then would she love the one and hate the other, and Charity among us would be overthrown, and we should live in discord and strife: but Truth at the

day of Judgment shall tell to us which of them shall be saved, and which of them shall be damned. Therefore pray we in this World that we may come to the everlasting Feast in Heaven. Unto the which God bring us all. Amen.

The Argument.

The ungodly of this world will not take any pains to live vertuously, and yet oftentimes they are enriched for the most part with the riches of Fortune, but they are not careful of the Reward laid up for the Righteous in Heaven, neither do they fear the torments of Hell appointed for the Reprobates.

The 21. History.

SOmetime there dwelt in Rome a Noble Emperor named Palinus, which had three Sons whom he loved much. It befel upon a day when this Emperor lay upon his Bed, he bethought him to which of his sons he might give his Empire after his decease. Then called he to him his three sons and said, which of you is most slothful, he shall have mine Empire after my decease. The first son answered and said, the Empire by reason should be mine, for I am so slothful that if my foot were in the fire, I had rather it should be burnt then I would take it out. Then said the second I am (quoth he) more fit for the Empire than thou, for though there were a Cord about my Neck wherewith I should be hanged, and if I had a sharp sword in my hand, for very sloth I would not once put forth my hand to cut the Cord to save my Life. And when these two young Brethren

Brethren had thus said, then the third spake for himself thus, I ought to be Emperor before you both; for I exceed you in sloth and I will prove it thus: I lie upright in my bed, and there droppeth water upon my eyes, and for very sloth I will not move my head, neither to the right side of the bed, nor to the left, to save my self. When the Emperor heard this he bequeathed his Empire unto the youngest, as to the slothfullest of the Brethren.

The Moral.

Dear Friends, this Emperor betokeneth the Devil, which is the Lord and Father over the ungodly in this World. By the first Son is understood a man that chanceth into evil company, by which he falleth into misdemeanour and had rather be burnt in the fire of sin then depart from them. The second Son betokeneth him that knows himself to be fast bound with the bond of sin, wherewith he's to be hang'd on the Gallows of Hell, and is so slothful that he will not cut it away with the Sword of Repentance. By the third Son is understood a man that hears of the joys of Heaven, and the pains of Hell, yet will not move himself to the right nor to the left side to forsake his sins, for fear of eternal pain: such a man without doubt, for his sloth shall receive the Kingdom of hell: From which keep us our Lord Jesus Amen.

The Argument.

Mans Soul is a Captain General, with his Forces of Armed Vertues, fight against a strong City, the World, wherein is the Castle of Vanity, and in

in that are poysoned Forces of Sin, as Mortal Enemies of Mankind, against whom well to Fight, is the means to obtain the Victory, and Triumph Everlastingly.

The 22 History.

ALexander the mighty Emperor sometime ruled, who Besieged a City of the King of Egypt with a great Host; nevertheless this Emperor lost many worthy Knights without any hurt by stroak. And thus from day to day his people died suddenly whereat this Alexander wondred greatly, and was sorrowful therefore in his mind, he call'd unto him his wise Philosophers that might be found and demanded of them why his people dyed thus suddenly without any wounds? the Philosophers answered and said, My Lord, it is no wonder; for upon the Walls of that Castle within the City is a Cockatrice, through whose sight your men dye; for they are infected with a Venome that cometh from her eyes, and thereupon they dye.

Then this Alexander asked if there were any remedy against the Cockatrice. The Philosophers answered and said, My Lord there is good remedy; for if it please you to set up a large Mirrour of clear Glass over against the Cockatrice, between your Host and the Wall of the City; when the Cockatrice beholdeth her self in the Mirrour the deadly nature of the venemous sight shall return again to her self, and thus she shall die, and your men thereby shall be saved. Then the Emperor did as the Philosophers counselled him, and set up forthwith a large Mirrour of excellent clear glass, and thus was the Cockatrice slain, and the Emperor with

with his Host made an assault on the City, and obtained the Victory.

The Moral.

Dear Friends, this Emperor may be called every Christian man which ought to gather an Host of Vertue, for without Vertue no man can fight Spiritually. The City against which ye shall fight is the World, wherein there is an high Cattle, that is Vanity of Vanities and all is but Vanity. In this Vanity standeth the Cockatrice, that is Pride of Life, desire of the eyes, the lust of the flesh, wherefore this Pride infecteth so many, that they dye in sin everlastingly: wherefore the best remedy against this Pride is the consideration of our uncleanness, how we came naked into the World. And if it be asked why a man is Proud? it may be answered thus, For default of cloathing himself with vertues: what shall we do when we dye thus ghostly, but set up a pure mirrour of Conscience, that by that Conscience we may consider our slidings and our brittleness, as in a Glass where we may see our default? And if we do thus without doubt the Cockatrice that is Pride of life, desire of the eyes, and lust of the flesh shall be utterly destroyed, and we shall obtain the victory of this Worldly City, and by Christs merits win everlasting life. Unto the which he bring us all. Amen.

The Argument.

The Soul of man being conversant in the Body with the Flesh, she seeketh by sinister means to overthrow the Soul with her unclean lusts after the

the World, where though the Soul for a time suffereth Shipwrack of Worldly Felicity, yet the Lion of the Tribe of Juda is of power not only to Comfort her in Necessity, and to make her to repossess her former estate in the World to come.

The 23 History.

Mighty Emperor sometime ruled the Romans named Archelaus, who in his old age espoused fair Lady, whom a young Knight loved, and had do with her as oft as he list. It befel on a ght, that this Emperor bethought him in his Bed visit the City of Jerusalem, where without any ore delay he ordained all things necessary for his rney, and taking his leave of the Empress and the States of the Empire, went towards the d City.

When the Empress heard this, she took the ster of the Ship aside, and said, If thou wilt nsent to me and be true, ask of me what thou lt, and thou shalt be sure to have it. The Master the ship was corrupt with Covetousness, and d: O my dear Lady, whatsoever thou com- and me I will without fail fulfil it, so that thou lt reward me for my labour. Then said the mpress, before thou dost ought for me I will e thee whatever thou desirest, so that thou wilt ear to be true to me, and keep my counsel. Then e Master of the Ship sware to be true to her.

Then said the Empress, My Lord goeth with n in your Ship; therefore when he is in the dle of the Sea, cast him over board, that he may drowned, and thou shalt have what thou wilt thy reward. Then the Master of the Ship swore

a great Oath and said, By the Great God Jupiter, after he cometh once within my ship [illegible] shall never see him more. Then the Lady gave him as much Gold as he would have, and he went to his Ship.

And within short time after the Emperor took shipping, and when it was in the midst of the sea, the Master of the Ship took the Emperor and threw him overboard into the sea. When the Master returned again he told the Empress how he had cast the Emperor into the sea, whereof she was right glad.

This Emperor that was cast into the sea had learned in his youth to swim, and swam to a fair Island in the sea, and when he was faint and like to be drowned, he prayed to God to be his help. At length he came into a little Island where there was nothing but Lyons and Leopards, and such other Beasts as swam thither from other Lands. When the Emperor had got to Land in that Island he espied a young Lion Fighting with an old Leopard; and the Lion was too weak and was almost overcome. Now the Emperor had great compassion on the Lion, and drew out his sword and forthwith slew the Leopard. The Lion from that time forth followed the Emperor, and would not leave him for any thing; but every day they [illegible] the Lion took he brought and laid at the Emperors feet, and the Emperor smote Fire with a Flint Stone and broiled the Body of the Beast Lion in the skin: and thus was he fed by a long season. At length as he walked by the sea shore he saw a goodly ship come sailing by, with a high voice cryed. And when the ship men heard the voice they wondred what it might be, wherefore they sailed toward him: and when they were come near he said, Good Friends take me with you, and

ll pay you a good fraught: so they took him
s their ship and the Lion followed him swim-
ng in the sea after the ship: and when the Lion
s near drowned the ship men had pity on him,
d took him into the ship. Now when the Em-
ror came to Land he payed his fraught, and
nt forth with the Lion till he came near his own
lace; where he heard Trumpets and all other
usick, and as he marveld what it might be,
re came from the Palace a squire toward him,
t he knew; but the squire knew not him. To
om the Emperor said thus, Good Friend I pray,
e tell me what is the cause of this Melody? The
uire answered and said, the Empress is married
s day and all the states of the Empire are at the
ast and therefore they make such Melody. Then
d the Emperor to the squire, where is her hus-
nd that was the Emperor before? The squire
d that he went to the Holy Land and was slow-
d by the way. Then the Emperor said, sir I pray
u tell the Empress and the Lord that shall be her
sband; that (I to please them) will shew their Va-
ies rare sport with my Lion. The Squire
nted to do his errand and went in and told
Lord and Lady, that a goodly old man was at
Gate that would shew them sport with his Li-
. Then said the new married Lady bring him
he perchance may deserve meat for's play.
hen the Emperor with his Lion was brought in,
Lion without any setting on, ran upon the
ung Knight that was newly married and slew
n, and when he had so done he ran upon the
press also, and devoured her to the bones before
the Lords of the Empire. And when the Nobles
this, they were greatly agast and began to
e. But the Emperor with his fair speech per-
aded them and said, Lo, this is the Vengeance

of

of God, for this my Wife, hath used Adult long time with this Knight that lyeth dead, and she practiseth my death with the Master of the Sh and thereupon he threw me into the Sea, but saved me from death; and because I helpt o this Lion at a need, he never forlook me since. now as ye all see, when I came into the Pala without provoking of me, he hath slain both the adulterers: and therefore understand ye for tru that I am your Emperor. Now when they he this, they looked more seriously upon him, discerned him to be their Emperor, and greatly joyeing, praised God for that miracle, which saved their Lord and Emperor. And they li together a long time in Peace.

The Moral.

Dear Friends, by this Emperor we may und stand every Christian man that purposeth to the City of Jerusalem, that is, to get everlasti life through Faith. But his Wife, that is, wretched Flesh, murmureth against the Soul, lobeth better an adulterer, that is deadly Sin, t her Husband. This Emperor went into a S taking his journey towards the City of Jerusale that is, he went to the Church of God, which the way to God: but the Wife, that is Flesh men, accused him to the Master of the Ship, t is to the Prelates of the Church; for great rew which oftentimes do blind the sight of many Ju res, whereby many perfect men be cast out of Ship into the Sea, to be drowned, that is, out the Church into the Sea of this world. But w shall we do then at this, thus to be troubled this World, certainly this ought be to do: let h learn to swim, that is, let him put all his hope

od, and by his grace he shall come to an Island. at is the Religion of Heart, and then he shall e ever the better to keep himself out of this ould, and therefore St. James saith, A pure eligion, and undefiled before God, even the Fa- er is this, &c. And he that is in this Religion all find a Lion, whom he behoveth to have a- inst the Devil. This Lion is our Lord Jesus rist that came of the Tribe of Juda, who fighted er against the Devil; and if a man hath help is Lion, that is hath served God against his ene- ies at any time, he may trust well, that he will t forsake him at his need, according to the Psal- ist saying, I am with him in trouble. By this ion thou must tame thy wife, that is thy Flesh ith Repentance; and slay thy sin, and then with- t doubt thou shalt obtain the Empire of Heaven. nto the which bring us all our Lord Jesus men.

The Argument.

The Soul of Man espoused to Christ in Baptism, yet dyeth by means of Sin, leaving behind her Son, called Reason, or rather the Word of God, which searcheth the disease of man, her sinful Father; and being sent for to cure the Malady of his step-mothers will, he refuseth to Administer Ghostly Comforts unto her.

The 24 History.

Sometime there dwelt in Rome a Noble Emperor named Gregory, who married a vertuous and beautiful Lady to his Wife, this young Lady in

in due process of time, conceived and bare a Son, fair and an amiable child. When this child was ten days old, his Mother the Empress dyed: long after the Emperor married another Wife. The second wife could not affect or love by any means the Emperors Son; but did him all the shame and reproach that she might. When the Emperor perceived this willing to please his Wife, he exiled his son out of his Empire. And while the son was exiled he went and studied Physick, so that within a short time he was a skilful and cunning Physitian. It befel not long after, that the Emperor his Father sickened and was almost at deaths door; wherefore when he heard that his Son was so good a Physitian, he sent for him by Letters, praying him that he would come to him without delay. Now the Son willing to obey his Fathers commandment, in all haste came to him, and when he had felt his Pulses, he discerned his sickness, and ministred Physick to him, whereby he shortly recovered.

Not long after, the Empress his Step-mother began to fall sick, and many Physitians said she would dye. And when the Emperor heard this, he sent to his Son to help her of her sickness. Then said his Son certainly Father, I will lay no hand on her. When the Emperor began to wax wroth and said, If thou wilt not obey my Commandment, thou shalt henceforth depart my Empire. His Son answered and said, If you do so (dear Father) you do unrightly, for well you know that you exiled me of your Empire through her suggestion, and my absence was the cause of your sickness, now my presence is the cause of her sickness, and therefore I will not meddle with her nor use any Physick unto her; for oftentimes

Phy

ysitians are deceived in their Patients; there-
e I dare lay no hand on her, for if it should
ume her to dye, then would judge that my Phy.
were the cause thereof. Then said the Empe-
, she hath the very same sickness that I had.
s Son answered and said, though she have the
e sickness, nevertheless you are not both of one
stitution: for whatsoever I did to you, you
re therewith content; and when you saw me
e within the Palace, you rejoyced at my coming,
was greatly pleased with the sight of me that
begat: But when this my Step mother saw
, she was angry, and took scorn at her heart, and
efore if I should speak to her, her sorrow would
ch more encrease; and if I should offer to touch
, she would be in a rage. Also a Physitian pro-
th little except the Patient take pleasure in him.
w none can cure her of envy. And when he
spoken his mind, he took his leave and de-
ted thence.

The Moral.

Dear Friends, this Emperor betokeneth every
istian man which is married to Christ in
Baptism of Regeneration; for then the soul
made the spouse of Christ, on whom our Saviour
getteth a Son, that is the knowledge of his
d and Will. But when the Child grew up
me ten years of Age, or some encrease of yer
his Mother Christianity died; then vertue de-
ed from youth, and afterwards the Christian
n his Father marcheth himself with another
man, the Step-mother of the said youth named
ozant Envy, which in no wise could affect the
eror's son of knowledge wherefore he caused
to be banished into a strange Country, from

his

his Father and her both. It happened that
good Christian man, being over-ruled by his w
falleth sick, and sendeth for his son, that is kn
ledge of Gods Word and Will, to cure him
his Physitian. who dutifully performed the sa
But his step-mother falling sick at the sight
the Emperors son, though the Christian man
Husband labours to him to cure her, as a g
Physitian of her soul; yet she not liking his g
endeavour to win her from her ignorant envy
the Truth; is very hardly healed of her sickn
but oftentimes dyed in her ignorant envy and
ful wickedness, without any hope of health or
unto eternal salvation. so that Physitian co
hither too late.

The Argument.

Jesus Christ the Son of God ought to
cherished and fostered in our hearts,
Faith and good Life: which is tak
from us when we are not thankful u
him for his Graces. Wherefore
Preachers of Gods Word, as good Ph
sitians, are sent unto us, for to adm
nish and warn us to persevere in amen
ment of Life, and constant hope
Christs Merits, and so to harbour h
in our hearts, he may thereby best
on us the promotion of heavenly b

The 25 History.

SOmetimes there dwelt in Rome a mighty
peror named Folenus, who took to wife
Kings Daughter of Germany, a fair Lady
co

urteous, which within short time conceived and
re a Son. When the Child was born, the
tates of the Empire came to the Emperor, and
ery one besought the Emperor to have the bring-
g up of his Son. The Emperor answered and
id, To morrow shall be a Turney, and there
u shall be, and which of you doth best, and ob-
ineth the victory, he shall have the keeping of
y Son: and if he train him up well I shall pro-
ote him to great dignity and honour, and if he
the contrary he shall dye the foulest death that
n be thought.

Then they said, Most Reverend Lord, all this
easeth us well. On the morrow when every
an was come to the Courney, the States justed
liantly: but at length came a valiant Knight
amed Josias who so courageously bare himself
ere that he obtained the victory: and immedi-
ely after the Turney was done, this Josias took
e Child and led him home with him. And be-
use the Emperors Son should be received with
te in his Country, he sent before to his Castle,
d commanded his Officers that they should roy-
ly provide for him, and that the Childs lodging
uld be in the midst of the Castle, and also that
e seven Sciences should be portraid about the
ilds bed, that when the Child waketh out of
s sleep he might lie in his bed and behold the
me. The Knight had a wholsome Well by the
ilds bed side, wherein he used to bathe himself,
d the Knights wife bear the key of the Well,
d there was a Window whereat the Sun might
mfortably shine upon him. It fortuned upon
day, that the Lady left open the Window through
gligence, which being done thither came a bear,
d seeing the Window open, went to the Well
d bathed himself therein, and not being known,

of whose bathing the Well savoured after, through the great heat which was at that time in the hunted Bear, whereby whosoever drank of the water waxed Lepers within short time after. So it fortuned that the Lord and the Lady with all their Household, by drinking of the Water of that Well became Lepers, notwithstanding it appeared not presently. Not long after it fortuned there came a great Eagle in at the Window where the Emperors Son lay, and bare the Child away out of the Cradle. Now when the Lord of the Castle heard this he wept bitterly and said, Alas, alas woe is me wretched Creature that ever I was born what shall I do? now I am the Son of Death for I am become a loathsome Leper, and so is my Wife with all my Household, also the Emperors Son is lost and gone.

Now while he thus mourned, there came to him a Physitian and said, Sir, if you will do after my Counsel you shall not repent you; First it behoveth you, your Wife and all your Household to be let blood, and after that to be bathed and clean washed, and then I will apply to you my medicine: and when you are whole, then shall you and your Household walk up to the Mountains and seek the Emperors Son, for the Eagle hath let it fall there in some place. Then the Lord followed the advice and counsel thus given by the Physitian, and forthwith he and all his Household were let blood and received the Medicine, and within a short time after were all whole and sound. When they were thus healed, he took his Horse accompanied with three men, and rode forth to see the Child, and at last he found him whole and sound lying in a valley whereat he greatly rejoyced. And incontinently with great joy and gladness he led the Child home to the Emperor his Father. Now when

the

he Emperor saw his Son in good health, he was ight glad, and promoted him to great honour. And o after that he had a long time lived there in noble ate, he after ended his Life in peace and rest.

The Moral.

Dear Friends, this Emperor betokeneth the Faher of Heaven, his Son betoketh our Lord Jesus hrist, to nourish whom many Men desire, at such me as they received the Sacrament of his death nd Passion. He nourisheth him best that fasteth ith the Devil and overcometh him by Godly life. his Knight that took his Child with him betokneth a good Christian man that evermore abstaineth truly from being evil, and laboureth continually to do good to all men. Therefore do we as he Knigt did, send Messengers before to prepare nd make clean the Castle of our hearts, from all pots of sin, by lively Faith, and so shall this hild Jesus rest in the midst of our hearts.

The Well betokeneth Mercy which ought to be ext our Lord, for whosoever is without mercy and ruth, may not nourish the blessed Child Jesus; but happened oft that the Knights Wife, that is, he Flesh of Man, beareth the Key of Mercy, and ft leaveth the Well open, and then comes the Bear that is, the Devil, and leaveth his loathsome ilth in the Well of mercy, and whosoever tasteth hereof, shall be infected with a Leprosie of sin. The indow, wherein the Sun shined is the Grace of he Holy Ghost, by whom men are comforted ghostly. By this window the Eagle cometh that is, the lying affections of the wicked world, carrying away the knowledge of God from us, unto the vale f ignorance and security, and thou man hast reat cause to weep: but what shall we do when

the Child is gone, but send for a skilful Physici-
an, that is a discreet Minister of the Word of God
which shall give him counsel to let him bleed, and
all his Houshold, that is to put out sin through
acknowledging thereof, and reconciling himself
with earnest repentance unto his heavenly Father.

Then must he bathe himself with tears of con-
trition and compunction of heart, and after that
take the Medicine of amendment of life, and so
live pure and clean from all manner of sin; and
when he had done thus, he must leap on the Bal-
frey of good perseverence from evil, and ride forth
with the three men, that is falling from evil pray-
ing to God, and well deserving towards men, and
then without doubt he shall find the Child Jesus
in the valley of Humility; not on a Hill, that is
Pride. And if he do this doubtless he shall have
might and power to nourish that blessed Child Je-
sus, for whose nourishing the Father of Heaven
shall promote him unto everlasting joy. Unto the
which joy he bring us that shed his precious Blood
for us. Amen.

The Argument.

Christ the giver of everlasting glory hath Pro-
claimed a like joy and bliss in Heaven, as well to
the Poor as to the Rich. But the Rich oftentimes
coveting all, loseth the prerogative which the poor
in heart enjoy by the providence of God: yet
he is a righteous God, he ordained both for the
Rich and Poor in such sort, that if they will they
may together joyfully be satisfied with the great
plenty of his abundandant graces.

The 26 History.

SOmetime there dwelt in Rome a mighty Em-
perer named Vulgentius, which governed his
People nobly, and loved them so much that
he made a Proclamation throughout all Nations

The

That whatsoever would come to him Rich or Poor at a certain day, should have their Petition, whatsoever it were. When the mighty men heard this, they were glad and came at the day assigned, and every man put forth his Petitions to the Emperor, immediately their Petitions were granted and fulfilled, insomuch that a great part of the Revenues of the Empire was distributed among them. Then every man was joyful and went home again, and took possession of such Lands and Castles as the Emperor had given them.

Straightway after the Poor men in the Empire's Dominions, gathered themselves together, and said, a common cry was made that whosoever came to the Emperors Palace should have what he asked. The Rich men have been there lately, and obtained their Petitions: therefore go we now, and try if we may obtain any good of the Emperor. Now this Counsel liked them all, wherefore they went to the Emperors Palace, and there they put forth their Petition according to the Proclamation.

When the Emperor had heard them, he said to them, Dear Friends I have heard all your Petitions: and it is true that my Proclamation was, that every man indifferently should come and have their Petitions, but the Rich have been here before you, to whom I have given all that I had save only the loyalty of my Lordship, so to have nothing left to give you. Whereto the poor men sadly replied; O most gracious Sovereign have compassion on us, and let us not go away empty. for we know well this our own default, that we came not rather, with the other rich and mighty men; but such it is to be, we crave your Grace, that we may obtain somewhat for the which we may live. Then said the Emperor, good friends, though I have given most of my Lands, Rents, Tenements and Castles, to the Rich men that came before you, nevertheless I have hope still

still in my own hands the Sovereignty and Dominion over them, and that I do give to you, and they shall be your servants, and be obedient to you all. And when the poor men heard this, they greatly rejoyced thereat, and kneeled down to the Emperor and thank't him saying, Lo, though we be commune, yet we be Lords over all those other. And with this they took their leave, and went home again. But when the Rich and mighty men heard that, they were greatly moved, and ordained a common Parliament among themselves, and the it was spoken among them: Alas alas, how must we serve them that sometime were but Peasants and our Subjects in all manner of things? and now they be made Lords over us. Therefore let we all with one assent to the Emperor and pray him for redress. When this was said, they forthwith were to the Emperor and said to him. Reverend Lord what may this mean? Those that were our servants even while, be now our Lords: We beseech your Highness that it may not be so.

Then said the Emperor, My good Friends do you no wrong, for my Proclamation was common, that whatsoever you asked of me you should have your Petition, and you asked only of me Lands and Honours, and all those I have granted you to your own desires, insomuch that I kept nothing for my self, and you were well content at your going hence. Now after that came the simple and poor men and asked of me some boon according to my Proclamation, and I had nothing to give them but only the Sovereignty and Dominion over you, which I kept in my hands: and when the poor men cryed so to me, I gave them the Authority over you, yet I see not that you can blame me therefore: for I gave you all the Wealth which I had. Then said they, O de-

nd gracious Lord, we pray you let us have your elp and advice in that so dangerous a case.

The Emperor answered and said, Sirs, if you ill follow my advice, I shall give you good and rofitable Counsel.

Then they said, we be ready to fulfil whatsoer you advise us for our profit.

Then said the Emperor, My loving Friends, ou have received of me both Lands and Tenements, and also great plenty of honours and preferments; the which by my counsel you shall impart to the Poor men, that they may grant unto you the Soverignty, and that dominion which they have. When the mighty men heard this, they willingly condescended to impart their goods among the poor men, and they as willingly gave them again the Authority over them, like as they had of the Rich men. And thus were they both contented and the Emperor was greatly commended of the People, because he so well contented both Parties.

The Moral.

Dear Friends by this Emperor is understood our Lord Jesus Christ, which made a Proclamation by his Prophets, Patriarchs, Apostles and Preachers, that every Man both Poor and Rich, should come and ask everlasting joy, and without doubt they shall obtain their Petitions; but the Rich and mighty Men ask for no other thing but Worldly honour and transitory Riches, yet this World shall pass and all the covetousness thereof: wherefore he gave them so much of worldly Wealth, that he had nothing for himself, according to the Scripture: The Birds of heaven have nests, and the Foxes of the earth have caves, but

[illegible]

the Son of Man hath nothing in the earth whe
he may put his head, Mar. 8. 20. The poor m
be the meek in heart, of whom the Lord ſpake
ſaying. Bleſſed be the Poor in Spirit, fo
theirs is the Kingdom of Heaven, *Mat.* 5. 2
So it ſhall ſeem that they have Sovereignty
Heaven, above the mighty men of the world; there
fore theſe rich men ought to impart of their tempo
ral riches to the poor men, according to the ſcripture
Make you friends, with riches of Iniquity, tha
when ye ſhall want, they may receive you int
everlaſting habitations, *Luke* 10. 9. And according
to Tob. 4. 9. Give Alms of thy ſubſtance: If thou
haſt but a little, be not afraid to give a little Alms
And thus ye may attain unto the Kingdom of Hea
ven. Unto the which I beſeech Almighty God
bring us all.

The Argument.

The Emperor of Glory, Chriſt Jeſus, hath two Daughters, the one Fair, the other Foul; the fair Daughter is the World, and the pleaſures thereof, and the foul is poverty and trouble: The fair Daughter is deſired of many, the foul of few; for he that loveth the World regardeth only the vanities thereof; but he that loveth God; will ſuffer all perſecution and trouble for the obtaining of him.

The 25. Hiſtory.

IN Rome ſometime dwelt a noble Emperor, named Domitian, which had two Daughters, the one of them was paſſing fair, but the other foul

ul and ill favoured: Wherefore he Proclaimed
oughout all his Empire, that whose would
ke his fair Daughter to Wife, should have no
her thing with her, but her beautiful and comely
rsonage; but whoso would marry his foul
aughter, should have all his Empire after his
ease. Now when this Proclamation was
ade, there came many Lords that desired to
arry his fair Daughter: to whom the Emperor
swered thus: Sirs, ye wot not what you desire;
if ye marry her, ye shall have nothing with
r, but her beautiful and comely Personage: and
reover more, if I give her to one of you rather
an to another, you will grudge; therefore if
will needs have her, and forsake my foul
aughter, you shall fast for her, and he that win-
th her shall marry her.

Then the Nobles and States of the Empire
eatly suspected; and for the love of that beauti-
l Damsel they would not only fast, but fight
o. So they set a day of Battel, and many wor-
y men were slain on both sides: nevertheless one
tained the Victory, and espoused that fair Lady.
The second Daughter, which was foul and ill-
oured, seeing her Sister bestowed with great
lemnity, wept daily: Therefore the Emperor
r Father came to her, and said, Dear Daugh-
r, Why mournest thou thus? Alas dear Fa-
er, quoth she, it is no wonder though I mourn,
eing my Sister is married with great honour
d gladness, and every man is joyful of her,
d no man careth for my company; therefore
ar Father, what I shall do I know not. Then
d the Emperor, O my dear Daughter, all
at is mine is thine, and it is not unknown unto
e, that he which married thy Sister, had nothing

with

with her, but her beautiful Corps: and there
I shall Proclaim in my own Person, throu
mine Empire, that what man will marry thee
shall assure him the Empire after my decease,
Letters Patent. When this young Lady, thou
she was foul and ill favoured, nevertheless she
joyced greatly in the promise of her Father. Thor
after the Proclamation was thus made, there ca
a proper and young Knight which espoused t
Lady, and after the death of the Emperor he sei
upon all the Empire, and he was crowned Em
peror, and the Empress; and after that they li
together a long time in peace and rest.

The Moral.

Dear friends, this Emperor betokeneth o
Lord Jesus Christ, which had two Daughters, t
one fair, and the other foul: The fair Daught
betokeneth the world, which is full, fair and d
lectable to many men. The foul betokeneth p
verty and trouble, whom few men desire to ma
with. Nevertheless, a Proclamation was ma
by the holy Scripture, that whoso would have
fair Daughter, that is, the World should have n
thing with her but her fairness, that is, the worl
vanities, which fade and fall away, like as t
beauty of man: but whoso will marry the fo
Daughter, that is, will voluntarily receive pove
and trouble for Gods love, without doubt he shall
tain the Empire of Heaven, according to the Scr
ture, saying, Ye that have forsaken all things f
my love, to follow me, shall have everlast
Life.

Many Noble and worthy men have Justed
the fair Daughter, that is, have fought and b
belled by Sea and by Land, in this World,
covetousness of worldly Riches, and at leng
there be many slain; for there is nothing be

t Pride of Life, Coveteousness of the eyes, and the flesh, where through these grievous sins, all e World is put to great damage and mischief: e he that married the fair Daughter, that is the orld, is he that setteth all his affections and ole desire upon the wretchedness and vanities of is wicked world, and will not by any means forsae this vain world like a wretch. But he that arries the Daughter, that is the good Christian an, which for the love of the Kingdom of Heaven, and the everlasting joys thereof, forsaketh l this world; and not only doth thus, but also plieth himself, obeying the true and everlasting od in all things; such a man certainly shall obin the joyful and happy Empire of Heaven. into the which bring us our Lord Jesus. Amen.

The Argument.

Devotion, Prayer, and Thanksgiving unto God for his Gifts is a sweet sounding Musick, delectable in the Ears of God. We are hereby warned, after our first Offending, not to return again to our Vomit with the Dog, nor after washing with the Sow to wallow in the mire: No, rather let us bathe our selves in sorrowful and hearty Repentance, in perseverance in good Life, that we may live with Christ in Everlasting joy and bliss.

The 28. History.

IN Rome sometime dwelt a mighty Emperor named Abyomicha, the which above all things loved

loved Musick. This Emperor had within his Palace a Well of such Vertue, that whosoever were drunk, by drinking the water thereof, should incontinently become fresh again, and be delivered from all kind of dizziness. There was also dwelling in the Emperors Court a Knight named Pozony, whom the Emperor loved much, but sometimes he would be drunk, which Vice the Emperor hated above all things. And when this Knight perceived himself drunk, then would he go to the Well, and drink of that water, and refresh himself, so that whatsoever the Emperor said to him, he would answer him so reasonably, that no drunkenness might be seen in him, and for his witty answers he was greatly beloved of the Emperor. Nevertheless his fellows sought to draw the Emperors love from him.

It fortuned on a day, that this Emperor went to the Forrest, where he heard a Nightingale sing right pleasantly: oftentimes after he would rise early in the morning, and sometime from his meat, and walk into the Wood to hear her sweet song, wherefore many of his men said among themselves: our Lord delighteth so much in the Nightingale's Song, that he reckoneth nothing our profit; insomuch that through two things his love is withdrawn from us, that is Pozony the Knight and by the sweet Song of the Nightingale. Then said an old Knight that was among them: Sirs, quoth he, if ye will follow my counsel, I shall deliver you of the Knight Pozony, and also the Nightingale, without hurt or death. Then they answered and said, whatsoever you advise us to do we shall straightway fulfil with all our hearts. When this Knight heard this, within a while after he chanced to slyp this Knight Pozony drunk, wherefore he locked fast the Well, so when this

Knight

ight Wozony came to refresh himself, he found well fast locked.

Now the Emperor had a great business to treat wherefore in haste he sent for this Knight because of his great wisdom, to have his Counsel. when he came before the Emperor, he was drunk that he could not move his tongue, neither had wit, nor reason nor understanding to answer the Emperor to his matter.

But when the Emperor saw this, he was greatly ved, for as much as he hated that vice: wherefore he commanded anon, that from that day forward he should be seen no more within his Land on pain of Death.

This hearing his Foes they rejoyced, and said to the old Knight: Now we be delivered of Knight Wozony, there is no more to do but we may find a way to be delivered also of the ghtingale, in which the Emperor delighted so ch.

Then said the old Knight your ears shall hear, your eyes shall see the Nightingale shall be troyed shortly.

Not long after, this old Knight espied that the ghtingale used to sit upon a tree even above the said Well, whereas her Mate came and pled with her, nevertheless in the absence of Mate, she took oftentimes another Mate and pled with him: When she had thus done, then uld she descend to the Well to bathe her self, t when her Mate came, he should feel no ill sa- o) scens of what she had done. When Knight had seen this, on a time he ed the Well, and when the Nightingale would

would have descended to bathe her self, a
coupling with the other Mate, she found the
closed: wherefore she flew up into the Tree ag
and mourn'd sore in her manner: and left her so
Then came her Mate, and saw that she had
against her Nature, she returned again, and
short time brought a great multitude of Nigh
gals, which slew his Mate, and tare her all
pieces.

The Moral.

Dear Friends, this Emperor betokeneth
Lord Jesus Christ, which loveth greatly the
of Devotion, for when we pray we speak unto
and when we read God speaketh unto us.
Well that was in the Palace betokeneth ackno
ledging our sins to God. Therefore if any
drunk with Sin, let him drink of the Well of
knowledging of his Sins, and without doubt
shall be safe.

This Peacock betokeneth every man that
fully returneth again to Sin after his ackno
ledging sin, like as the Dog, that maketh a
mit, and casteth up the meat that he hath ea
before, and afterward when he is hungry, com
and eateth it again. Nevertheless if a man
hath thus sinned, will drink of the Well
acknowledging his sin, he shall receive
ghostly strength.

The Nightingale that sate on the T
betokens the Soul that sitteth on the Tree of
Doctrine. And her son betokeneth the Soul
sitteth on the Tree of devout Prayers of
But this Soul doth commit evil as oft as she
senteth to sin. Nevertheless, if she run to
Well of acknowledging of sin, and bathe
with the Water of contrition, God shall
her

E

but her Foes, that is, the Friends of Hell, ng this that God is merciful, they stop the ll of acknowledgment of Sin, that is, they ld withdraw us from dutiful acknowledgment, from due reconciliation of our selves between nd God, and between us and man, without me and dread of Repentance, and not declare Sins. And thus through the temptation of Devil our Adversary, many have been exiled, put to death everlastingly. And therefore y we to bathe our souls in this life in the well acknowledgment of sin, with the Water of ntrition, and then we shall be sure in the ld to come to have joy everlastingly. Unto which God bring us all. Amen.

The Argument.

e Soul of every good Christian Man ought to prepare Armed Vertues for to withstand the Assaults of the Devil. We are here put in mind of our deliverance from death, by the precious Blood-shed of Jesus Christ; which is a terror to all the Devils in Hell, if we continue in Faith, and believe in him, the Bulwark of our Salvation.

The 29. History.

Ometime there dwelt in Rome a mighty Emperor named Hermes, which had a mighty ng City, exceeding strongly walled about, and

a Bell hanging in the midst of the said City, a
whensoever the Emperor went to any Ba
without the City this Bell was ever rung;
there did no man ring the Bell but a Virg
Within short time after it befel, that Drago
Serpents and also many other venemous Bea
impoysoned much People, so that the City w
almost destroyed: Wherefore the States of
City went with one accord to the Emperor,
said, Lord what shall we d: Lo, our People,
Goods and our City is almost destroyed, and
and we be in peril to perish thy: unly these cr
Beasts that consume us, therefore take
good counsel or else we are undone. Then sa
the Emperor, What think you is best to be do
in this matter? and how may we be best defe
ed? Then answered one of the wisest and sa
My Lord hear my counsel, and do thereafter, a
you shall not repent it: You have in your Pal
a Lyon, set up a piece of timber for the purp
and thereunto let the Lyon be nailed and ma
fast; and when other venemous Beasts see h
thus used, they will be afraid and forsake our C
ty, and we shall be in safety. Then said the E
peror, it pleaseth me well that he be so us
thereby to save you. Then they took the Ly
and used him in like manner as aforesaid, wh
when the other Beasts saw flew away for fe
and never more afterwards durst they come i
ther.

The Moral.

Dear Friends, this Emperor betokeneth
Father of Heaven, the City well walled wit
Bell in the midst, betokeneth the Soul, wal
about with Memory: the Bell betokeneth a cl
con

onsience that warneth a man to Battle, when
should fight against the Devil, that he might
m himself before with Vertues. The Virgin
at should always ring this Bell is Reason, which
inclined to all rightful cleanness. The vene-
ous Dragon that beareth the fire, betokeneth
e flesh of man, which bears the fire of covetous-
ss, which burnt Adam our forefather, when he
t of the forbidden Apple. The venemous Beasts
at poisoned the men, betokeneth the friends of
ell, which for the most part have destroyed all
ankind. The Gates of the City betokeneth the
atriarchs and Prophets, which besought God of
unsel and remedy, that mankind might be sa-
d, and anon it was counselled for the best reme-
, that a Lion (that is Christ) should be nailed
on the Cross, according to the Scripture saying
us, It was requisite that one man should dye for
e people, lest all flesh should perish.

Then took they Christ and hung him on the
ols, for which the Devil dreadeth Christian
ople, and dares not come nigh them; and thus
the grace of God, Christian men shall come to
erlasting bliss. Unto the which bring us, the
mb of God, which shed his precious blood for
Amen.

The Argument.

re is signified the thraldom of man unto Satan
by sin, till Christ the Son of God descended,
with the power of the Holy Ghost, to set him
at liberty, and put him in possession of the Palace
everlasting felicity.

The 30. History.

Here dwelt sometime in Rome, a mighty Em-
perour and a merciful, named Benelay, who

ordained such a Law, that what innocent per
was taken and put in Prison, if he might esca
and come to the Emperors Palace, he should
there safe from all manner of accusations aga
him in his life time. It was not long after tha
befel, that a Knight was accused, wherefo
was taken and put into a strong and dark P
son, where he lay a long time had no light bu
little Window whereat scant light shone in, t
lighted him to eat such simple meat as the Kee
brought him: Wherefore he mourned greatly, a
made sorrow that he was fast shut up from
sight of men. Nevertheless when the Keeper
gone, there came daily a Nightingale in at
Window and sung full sweetly, by whose so
this woful Knight was oftentimes fed with so
and when the Bird left of singing then would
flye into the Knights bosome, and there t
Knight fed her many a day of the victuals that G
sent him. It befel after upon a day that the Knig
was greatly desolate of comfort. Nevertheles
the Bird that sate in his bosome fed upon kern
of Nuts, and thus he said to the Bird. Swe
Bird I have sustained thee many a day, wi
wilt thou give me now in my desolation to co
fort me? Remember thy self well how thou art
creature of God, and so am I also, and therefo
help me now in this my great need.

When the Bird heard this she flew forth fro
his bosome, and tarried from him three days b
the third day she came again, and brought in t
mouth a precious Stone, and laid it in the Knig
bosome. And when she had so done she took
flight and flew from him again. The Knig
marvelled at the Stone and at the Bird, a
forthwith he took the Stone in his hand, a
touched his Gyves and Fetters therewith and p

tly they fell off. And then he arose and touch-
the doors of the Prison and they opened, and
escaped, and ran fast to the Emperors Palace.
hen the Keeper of the Prison perceived this he
w his Horn thrice, and raised up all the Folk
the City and led them forth, crying with an
y voice, Lo the Thief is gone, follow we him
And with that he ran before all his Fellows
ards the Knight: And when he came nigh
n, the Knight bent his Bow and shot an Ar-
, wherewith he smote the Keeper in the Lungs
slew him, and then ran to the Palace where
found succour against the Law.

The Moral.

Dear Friends, this Emperor betokeneth our
d Jesus Christ, who ordained a Law that what
nocent, that is what person imprisoned wrong-
y might escape, and come to his Palace in his
venly Habitation through Repentance and
amendment of life, should find perpetual suc-
and help.

This Knight betokeneth every one that is in-
ent, and accused by envy or malice unjustly,
ng grief for his present estate.

The Keeper of this Prison betokeneth the De-
that keepeth such a man hard bound by sin,
serveth him with riches and delights of this
story world, that he should not escape from
ver.

The bird that singeth so sweetly betokeneth the
e of Heaven that saith to the oppressed, Turn
n, now turn again, thou Prisoner, that is,
again thou oppressed and I will receive thee
place, for when Mankind was in thraldom to
n in the Prison of Hell, then came there a
d, that is, the Godhead, bearing with him

a Stone, that betokens our Lord Jeſus Chri
according to the Holy Scripture ſaying, I am
Stone.

The Soul of Chriſt deſcended with the Go
head, and brought with him all mankind out
the Priſon of Hell, therefore if any of us be
the Priſon of worldly oppreſſion, touch we
ſins with the Stone that is, with the vertue of
Lord Jeſus Chriſt, by acknowledging our ſin
faithful Prayer and by true contrition, and th
without doubt the Chains of our oppreſſion, w
the Stone, ſhall be broken and fall from us, a
the door of Heavenly grace ſhall be opened, a
we ſhall obtain help and ſuccour in the Palace
the Heavenly Habitation.

And if the keeper of the Priſon, that is the D
hil (which is the blower of the Horn of Pri
Letchery, or Covetouſneſs) ſtir in us any ſins, th
turn we towards him manfully, and ſhoot at h
the Arrow of conſtant Faith in Jeſus Chriſt,
true and unfeigned Repentance, and without dou
he ſhall fly from us: and then by the grace
God we may obtain the Palace of Heavenly bl
where we ſhall behold the King of all glory. W
the which bring us our Lord Jeſus Chriſt, Amen.

The Argument.

A poor man exalted to dignity; is here admoniſ
not to be unthankful, and to render evil for go
but even to the moſt ſimple ones to be grate
for any benefit, elſe ſurely God that gives th
this promotion will make the buriſh creature
the Earth thy Enemies, and depoſe thee fr

thy dignity; and he that hath helped thee, be he never so base, may in the end have better favour with God and Man than thy self, wherefore be warned of ingratitude by this Example, and know thy self thy God and Friend.

The 31. History.

Sometime there dwelt in Rome a mighty Emperor named Ebolides, It fortuned on a day, that this Emperor walked into a great Forrest to take his pleasure, where he met suddenly a poor man, and so soon as the Emperor saw him, he was greatly moved with mercy and said, Good friend whence art thou? My Sovereign Lord quoth he, I am your Subject born in your Land, and am now in great power. Then said the Emperor, if I knew that thou wert true in every thing, I would promote thee to great riches, therefore tell me what thy Name?

My Lord quoth he, I am called Lentulus and promise you to do you true service, and if I do otherwise I submit my self to all manner of punishment that you can put me to: When the Emperor heard that he promoted him to great riches, and shortly after he made him a Knight, and the Steward of his Land. And when he was thus exalted to honour he waxed very Proud, insomuch that he despised both his superiours and inferiours: But long after this Steward rode by a great Forrest, where he met with the Forrester, and charged him that he should make a hundred Pits in the ground and cover them over with green grass and small Boughs, that if wild Beasts fortuned to come the Forrest that way, they might fall in, and

a Stone, that betokens our Lord Jeſus Chri
according to the Holy Scripture ſaying, I am
Stone.

The Soul of Chriſt deſcended with the G
head, and brought with him all mankind out
the Priſon of Hell, therefore if any of us be
the Priſon of worldly oppreſſion, touch we
ſins with the Stone that is, with the vertue of
Lord Jeſus Chriſt, by acknowledging our ſin
faithful Prayer and by true contrition, and th
without doubt the Chains of our oppreſſion, w
the Stone, ſhall be broken and fall from us, a
the door of Heavenly grace ſhall be opened, a
we ſhall obtain help and ſuccour in the Palace
the Heavenly Habitation.

And if the keeper of the Priſon, that is the D
vil (which is the blower of the Horn of Pri
Lecchery, or Covetouſneſs) ſtir in us any ſins, th
turn we towards him manfully, and ſhoot at h
the Arrow of conſtant Faith in Jeſus Chriſt,
true and unfeigned Repentance, and without dou
he ſhall fly from us: and then by the grace
God we may obtain the Palace of Heavenly bl
where we ſhall behold the King of all glory. W
the which bring us our Lord Jeſus Chriſt, Amen.

The Argument.

A poor man exalted to dignity; is here admoniſh
not to be unthankful, and to render evil for go
but even to the moſt ſimple ones to be grate
for any benefit, elſe ſurely God that gives th
this promotion will make the buriſh creature
the Earth thy Enemies, and depoſe thee fr

thy dignity; and he that hath helped thee, be he never so base, may in the end have better favour with God and Man than thy self, wherefore be warned of ingratitude by this Example, and know thy self thy God and Friend.

The 31. History.

Sometime there dwelt in Rome a mighty Emperor named Eboldes. It fortuned on a day, that this Emperor walked into a great Forrest to take his pleasure, where he met suddenly a poor man, and so soon as the Emperor saw him, he was greatly moved with mercy and said, Good friend whence art thou? My Sovereign Lord quoth he, I am your Subject born in your Land, and am now in great power. Then said the Emperor, if I knew that thou wert true in every thing, I would promote thee to great riches, therefore tell me what thy Name is.

My Lord quoth he, I am called Lentulus, and promise you to do you true service, and if I do otherwise I submit my self to all manner of punishment that you can put me to: When the Emperor heard that he promoted him to great riches, and shortly after he made him a Knight, and the Steward of his Land. And when he was thus exalted to honour he waxed very Proud, insomuch that he despised both his superiours and inferiours: But long after this Steward rode by a great Forrest, where he met with the Forrester, and charged him that he should make a hundred Pits in the ground and cover them over with green grass and small Boughs, that if wild Beasts fortuned to come to the Forrest that way, they might fall in, and

so

so being taken he brought before the Emperor. The Forrester answered and said: Sir as you have said it shall be done. Not long after it fortuned that this Steward rode to the Forrest again to see if those Pits were made, and as he rode, he bethought himself how wealthy a man and how mighty in power he was made, and how most men in the Empire obeyed him and were at his command. As he rode thus thinking, he said to himself, There is no man greater than I, and with that he smote his Horse with his Spurs and suddenly he fell into one of the deep Pits, that himself had ordained before for the wild Beasts and for the great deepness thereof he could not rise again by any manner of means, wherefore he languished in great perplexity: and straightway after him came a fierce Lion and fell into the same Pit, and after the Lion an Ape, and after the Ape a Serpent. When the Steward was thus beset with these Beasts he was exceedingly afraid.

Then at that time was dwelling in the City a poor man named Guy, that had no riches save only an Ass, whereon daily he carried sticks and wood that fell from Trees and such as he could get in the Forrest, and those he brought to the Market and sold them; and in this wise sustained himself and his wife as long as he might.

It fortuned that this poor Guy went to the Forrest as he was wont, and as he came by the same Pit, he heard a man cry and say, O dear friend what art thou? for Gods sake help me and I shall recompence thee so well that thou shalt ever after be the better: when this poor Guy heard that it was the voice of a man he marvelled greatly, and stood still on the Pits brink and said, Lo good friend I am come, why hast thou call'd me? Then said the Knight, Dear Friend I am Steward

the Emperors Land, and thus by fortune I
n fallen into the Pit, and here be with me three
eafts, that is, a Lion, an Ape and a horrible
erpent, which I fear most of all; and I wot
t by which of them I shall be devoured: there-
re I pray thee get a long Rope wherewith thou
aist draw me out of this deep Pit, and I will
ke thee ever rich hereafter; for if I have not
lp the rather, I shall be devoured of these wild
eafts.

Then said this poor Guy, I may full ill at this
me intend to help thee for I have nothing to live
, but that I gather Wood and carry it to the
arket to sell, wherewith I am sustained. Ne-
theless I will leave my purposed labour and
fil thy will, and if thou reward me not, it will
a great hindrance to me, and to my poor wife.
hen the Steward made a great Oath and said,
will promote thee and thine to great Wealth.
hen said Guy if you will perform your promise,
shall do what you command me. And with that
went again to the City and bought there a long
ope and came to the Pit again, and said Sir
eward I am here I let down a Rope to thee, bind
self about the middle therewith, that I may
l thee up. Then was the Steward glad, and
, Good Friend let down the Rope: and with
t he cast down the end of the Rope down into
Pit: and when the Lyon saw it he caught
Rope and held fast, and Guy drew up the
on, weening in himself he had drawn up the
eward, and when he had so done the Lyon
nked him in his manner and ran to the Wood.
e second time that Guy let down the Rope,
Ape leapt to it and caught it fast, and when
was drawn up he thanked Guy in his man-
, and ran to the Wood. The third time he

let down the Rope, he drew up the serpent, whi
thanked him and went to the Wood. Then t
steward cryed with a loud voice, O dear friend, no
I am delivered of these three ravenous Beas
let down the Rope to me, that I may come
Then this poor Guy let down the Rope, a
the steward bound himself fast about t
midale, and Guy drew him up. And when
was thus helpt out of the Pit, he said to Guy
followeth:

Come to me to morrow to the Palace, and th
I will reward thee. Then poor Guy rejoyc
thereat and went home without reward. Th
his Wife demanded of him why he gather'd
wood whereby they might live that day. Th
told he her of the event as it befel, how t
steward fell into the Pit (and also the Lion, t
Ape and the serpent) that he had made in t
Forrest, and how he had holpen him out with
Rope, and saved him from being devoured of
three venemous Beasts: and that he should go
the Steward and fetch his reward on the morro
When his Wife heard this, she rejoyced great
and said, If it shall be so, pray you rise to m
rowb at a due hour, and go to the Palace, a
receive your reward, that we may be comfort
thereby.

So in the morning Guy arose, and went to t
Palace and knocked at the Gate: then ca
the Porter, and asked the cause of his knocking
I pray thee quoth this Guy, go to the stewar
and say to him, that here abideth a poor man
the Gate, that spake with him yesterday in t
Forrest. The Porter went and told the stewa
as the poor man had said: When said the s
wa

ard, go you again, and tell him that he lyeth
e yesterday spake I with no man in the Fo-
st, and charge him that he go away and trouble
e no more. The Porter went forth, and told
oor Guy what the Steward had said, and charged
im to go away. Then was this poor Guy sorrow-
l, and went home, and he told his Wife how
e Steward answered him. His Wife com-
rted him in all she might, and said, go you again
nd prove him thrice.

Then on the morrow this Guy arose, and went
the Palace again, praying the Porter to do his
rand once again to the Steward. The Porter
nswered and said, gladly would I do thy errand,
t I fear me sore it will be to thy hurt. Then
ent he in and told the steward, that this poor
an was again returned: when the steward heard
at, he went out, and all to beat poor Guy, and
t him in peril of death.

When his Wife heard this, she came with her
ls, and led him home as she might, and all
at she had, she spent upon Surgeons and Phy-
ians to help him: and when he was perfectly
hole, he went to the Forrest as he was wont,
to gather sticks and small wood for his living.
nd as he went in the Forrest, he saw a Lion
iving before him ten Asses that were laden
ith rich Jewels and Merchandize. This
ion drove forth the Asses before Guy, which
ared him sore, least he should have devoured
m, nevertheless when he beheld the Lion
tter, he knew well that it was the same Lion
that

that he drew out of the Pit. This Lion left n
Guy till all the Asses with the Merchandize we
entred into his yard, and then the Lion did hi
obeysance, and ran to the Wood.

Then Guy searched the Fardels, and fou
great riches therein, wherefore he made procl
mation in divers Churches, if any man had l
such goods he should have them again; but the
was none that challenged them. And when Gu
saw this, he sold the goods, and bought there
with House and Land, and so was made Rich
Nevertheless he went to the Forrest as he did be
fore. And as he was in the Forrest gatherin
wood, he espyed the Ape on the top of a Tre
breaking Boughs busily with her teeth and claw
and throwing them down so that in short time Gu
had loaded his Ass: And when he had so done, th
went her way and Guy went home.

Now Guy on the morrow went to the Forre
again, and as he sate binding his Faggots, h
saw the Serpent that he drew out of the Pit com
towards him, bearing in her mouth a precious
Stone of three colours, which she let fall at Guy
feet, and when she had thus done she kissed hi
feet and went her way. When Guy took up th
Stone, and marvelled greatly of what vertue i
might be; wherefore he rose up, and went to
Jeweller named Peter, and said, Dear Brother
I pray thee tell me the vertue of this precious
Stone, and I shall reward thee for thy labour
When this Jeweller had well beheld, and under
stood the nature of the Stone, he said, Good friend
if thou list to sell the Stone I shall give thee a
hundred Marks for it. Then said Guy, I will
not sell the Stone, till thou tell me truly the ver
tues thereof. Then said the Jeweller, without
doubt this Stone hath three vertues: the firs
vertue

rtue is that whosoever beareth this Stone about
n, shall have joy without sorrow: the second
rtue is that he shall have plenty without want:
e third vertue is, that he shall have light with-
t darkness: and it hath also another vertue, that
man may sell it but for as much as it is worth
s if he do the contrary, the Stone returneth a-
in to the first owner. When Guy heard this,
was right joyful; and said to himself, in a good
ur, I drew these beasts out of the Pit.

Not long after it befel that this Guy was made
ising rich, and bought great possession and
ings; wherefore within a while he was made
Knight.

It was not long after, but the Emperor had
owledge how Sir Guy had a Stone of such
rtue; wherefore he sent for Sir Guy, commanding
m to come in all haste, and so he did. And when
r Guy was come to the Emperor, and he said
to him: my friend, I have heard say that some-
mes thou wert in great poverty, and now thou
t made rich by the vertue of a little Stone,
erefore I pray thee that thou sell me that Stone.
r Guy answered and said, that may I not do,
so long as I have that Stone, I am sure of
e things, that is of joy without sorrow, plenty
thout want, and light without darkness.

When the Emperor heard this, he had a greater
re to buy the Stone than he had before, and
d to him: Sir Guy, of two things thou must
ose one, that is, whether thou wilt forsake this
pire, and all thy kindred, or else sell me the
ne. Then said Sir Guy, My Lord, if it must
eds be thus, be it at your Will. Nevertheless
shall tell you the property of this Stone, if you
y not for it as it is worth, without doubt it will
me to me again. Then the Emperor said,

surely

surely I will give sufficient, for thou shalt receive of me therefore a thousand pound, and so it was done. Sir Guy received the money, and went home.

On the morrow early he opened his Coffer, and found the stone, and then he told to the Lady his Wife, how he found in his Coffer the stone which he had sold to the Emperor. Then said his Wife good Sir haste you unto the Emperor again, and give him the stone lest he be displeased, and through malice repute some deceit in us.

Then went sir Guy again to the Emperor and to him, My Lord yesterday I sold you a stone, which if it please you, I would fain see. The Emperor went for his stone to the Treasury but found it not wherefore he was right sorrowful, and came again and told sir Guy how it was lost: Then said sir Guy, My Lord grieve you not, for I told you yesterday that I might not sell it, except I had the vallue thereof, and yesterday I received a thousand pound of you therefore, and this day I found it in my Coffer again, and therefore if I had not brought the stone again, peradventure you would have told me your heavy countenance, and with that he shewed forth the stone, whereat the Emperor marvelled greatly and said, Sir Guy by the Faith that thou owest to me tell me how thou camest by this stone.

Then said sir Guy by the Faith that I owe to you, I shall tell you the very truth, as touching the stone.

Your Steward that is so promoted up of nought causes many deep Pits to be made in your Forrest and it fortuned that he not long after fell into one of them himself, and through the deepness thereof could not rise again. It chanced also the same day, that a Lion, an Ape and a Serpent fell into the Pit with him, at which time I was a very poor man

ran, and took great pains for my living, nd as I walked into the Forrest with mine Als gather wood, he cryed to me to help him out of e Pit and save him from death, for there were the Pit with him three venemous Beasts, that a Lyon, an Ape and a foul Serpent; and then e promised me by his word to promote me and ll my kindred to great riches: which when I eard I was right glad, and let down a Rope un- him, supposing to have drawn him up, and aled up a Lion, and after that an Ape and after Serpent, and at the last your Steward.

The Lion gave me ten Asses laden with Mer- andize; the Ape gave me as much wood as ine Als would bear, and the Serpent gave me is Stone that I have sold you; but your Stew- d beat me and wounded me so sore for my ood will, that I was born home upon mine ls.

When the Emperor heard this, his heart was oved greatly against the Steward, wherefore e examin'd him of that false deed: but he was umb and would not speak, for so much that he uld not deny his ingratitude.

Then said the Emperor, O thou wretched crea- re; unreasonable Beasts as the Lion, the Ape, nd the Serpent rewarded him for his good deed, id thou that art a reasonable man hast almost aten him to death that saved thee, and took thee t of the Pit, therefore for thy falshood and wick- nes, I judge thee to be hanged this day on the llows, and all thy goods and land I grant to sir

Guy

Guy, and alſo I ordain that Sir Guy ſhall occupy thy place, and be my Steward: and ſo it was done.

When Sir Guy was thus rewarded by the Emperor, and made Steward, he was well beloved of every man as long as he lived, and at the laſt he ended his life with honour in peace.

The Moral.

This Emperor betokeneth the Father of heaven, the poor man betokeneth every man that cometh into this World, and at laſt is promoted to great riches and worldly honour, as the Pſalmiſt ſaith, God liſteth up the poor man out of the mire. But many ſuch men neither know God nor themſelves, but caule deep Pits to be made, that is, unkindneſs and malice, they ordain againſt ſimple men, into the which Pit the Devil often cauſeth them to fall, according to the Text in Eccleſiaſticus; Who maketh a pit for another man, himſelf falleth therein: Which Text was proved by Haman, who cauſed a Gallows to be ſet up for Mordecheus, but was hanged thereon himſelf.

This Guy that went daily to the Forreſt with his Ax to gather Wood, betokens every juſt and godly man, fearing God in the Forreſt of this World: his Wood that he gathereth, betokeneth his Faith and good Works, which he carrieth upon his Aſſe humane endeavour, whereby his ſoul may have joy, and live in the Tabernacle of Heaven; and as the Steward, the Lion, the Ape, and the Serpent, fell into the Pit, right ſo a ſinful man falleth into a Pit of Sin: But the Lion of the Tribe of Juda (that is Jeſus Chriſt) deſcended

with

ith him as oftentimes as the sinner hath will to
me to Grace. Therefore saith the Psalmist I
n with him in Tribulation.

This Cup draweth up the Lyon, that is, mans
ul out of the Pit, by the Cord of vertue he
ew up the Ape also, that is, contrary will to
ason, that he may obey to reason: for of all
anner of Beasts, the Ape is most like to man;
ke as amongst all the Strength of the soul discre
on ought to linked with reason, and to obey rea-
n. He drew up also a Serpent by which is to
understood repentance beareth at the beginning
ternes to the doer, yet is sweet and medicina-
e unto the soulat the end. and therefore every
t man should draw to him the Serpent of re-
ntance. Then at the last he drew up the Ste-
rd from the Pit of sin, according unto Christs
ing, I am come not only to call the Righteous
t Sinners to Repentance. Also it is written,
t Seneca the Philosopher taught the Emperor
up Laws and Vertues of truth, and at last as
Steward, he sought the death of Seneca. Also
hrist gave power to Judas to work miracles as
did to the other Disciples. yet betrayed him at
t: Right so, many Children of Belial delight
e to do harm than good especially to them that
ould instruct them perfectly both for Soul and
dy.

The Lion gave to the just and godly poor man
n Alles laden with Merchandize: That is, our
d Jesus Christ gives unto every righteous
n Ten Commandments charged with Mer-
, which he groweth to the Riches of Hea-
.

The Ape also gathereth him Mood, as oft as
just man worketh the works of Faith: for
od necessarily is profitable for two ules.

That

That is, to make a fire to build Houles, even Charity rejoyceth God and Angels in Heave according to Scripture, More joy is among A gels for one sinner that repenteth, &c. Char also raiseth the Houle of Heaven against coming of the soul.

The Serpent also gave him a stone of three vers colours, which betokeneth our Lord Jes Christ, whom we seek by repentance. Theref saith St. Jerom, in his second Table thus, should repent us after our shipwrack.

That Christ is the stone, may be proved himself saying, I am a living stone; Christ h three colours, which betokeneth the power of Father, the wisdom of the Son, and the humili of the Holy Ghost: Therefore whoso may this precious stone, shall have the Empire of H ven, joy without sorrow, plenty without want a light without darkness. Unto the which br us our Lord Jesus Christ. Amen.

The Argument.

By the Nativity of Christ proceedeth jo ful gladness to the World, and Salv tion unto Mankind; yet is man unthan ful unto God, contrary to his promi made in Baptism. We are warned in worldly tempest continually to clea to Christ by Faith and Hope, to co tinue well doing, and to withstand t malice of the Devil: The Preache of Gods Word, are sent of God to co

found Satan, and to destroy his power, and to call us to a true and sincere Repentance, by the which we may come to everlasting Joy and Felicity.

The 32. History.

IN Rome sometime dwelt a mighty Emperor, named Anselm, which had wedded the Kings Daughter of Jerusalem, a fair Lady and gracious in all her works, they lived a long time and had no Children which was to their great grief. Till at last it befel that this Anselm walked after Supper in an evening into his Garden, and bethought himself that he had no Heir, and how the King of Amplay warred on him continually, for much as he had no Son to make defence in his absence; therefore he was sorrowful, and went to his Chamber and slept. Then he thought he saw a Vision in his sleep, that the morning was more clear than it was wont to be, and that the Moon was much paler on the one side than on the other. And after he saw a Bird of two colours, and by that Bird stood two Beasts, which had that little Bird with their beak, And after that came more Beasts and bowing their breasts toward the Bird went their way: Then came there divers Birds that sung sweetly and pleasantly, with that the Emperor awaked.

In the morning early this Anselm remembred his Vision, and wondred much what it might signifie; Therefore he called to him his Philosophers: and all the States of the Empire and told them his dream; charging them to tell him the signification thereof, on pain of death, and if they told

him the true interpretation thereof, he promis
them good reward. Then said they, Dear Lo
tell us your Dream and we shall declare to yo
what it betokens. Then the Emperor told the
from the beginning to the ending, as is aforesai
When the Philosophers heard this, with glad che
they answered and said, Sir the Vision that yo
saw betokeneth good, for the Empire shall be clea
er than it is.

The man that is more pale on the one side th
on the other, betokeneth the Empress that ha
lost part of her colour through the conception of
Son that she hath conceived. The little Bird b
tokeneth the Son that she shall bear. The t
Beasts that fed this Bird betoken the wise an
rich men of the Empire which shall obey the So
These other Beasts that bowed their breasts to th
Bird betoken many other Nations that shall
him Homage. The Bird that sang so sweetly
this little Bird betokeneth the Romans, who sha
rejoyce and sing because of his birth. This is t
very interpretation of your Dream.

When the Emperor heard this he was right joy
ful. Soon after that the Empress travelled
Child-birth, and was delivered of a fair Son,
whose birth there was great and wonderful j
made.

When the King of Amplup heard this,
thought in himself thus: Lo I have warred agai
the Emperor all the days of my life, and now
hath a Son, who when he cometh to full age, w
revenge the wrong I have done against his Fath
therefore it is better that I send to the Empe
and beseech him of truce and peace, that the So
may have nothing against me, when he cometh
manhood: When he had thus said to himself,
wrote to the Emperor, beseeching him to ha
pea

peace. When the Emperor saw that the King of Amplay wrote to him more for fear than for love, he wrote again to him, that if he would find good and sufficient sureties to keep the peace, and bind himself all the days of his life to do him service and homage, he would receive him to peace.

When the King had read the tenor of the Emperors Letter, he call'd his Counsel praying them to give him Counsel how he might best do, as touching this matter. Then said they, It is good that ye obey the Emperors will and commandment in all things. For first in that he desired of you surety for the Peace; to this we answer thus. Ye have but one Daughter, and the Emperor one Son, therefore let a marriage be made between them, and that may be a perpetual Covenant of Peace. Also he asketh Homage and Tribute which is good to fulfil. Then the King sent his Messengers to the Emperor, saying that he would fulfil his desire in all things if it might please his Highness, that his Son and the Kings Daughter might be married together. All this well pleased the Emperor yet he sent again, saying, if his Daughter were a clean Virgin from her birth unto that day he would consent to that marriage. Then was the King right glad, for his Daughter was a clean Virgin.

Therefore when the Letters of Covenant and Compact were sealed, the King furnished a fair Ship, wherein he might send his Daughter with many Noble Knights, Ladies, and great Riches to the Emperor, for to have his Son in marriage. And when they were sailing in the Sea towards home, a storm arose so extreamly and so horribly, that the Ship brake against a Rock and they were drowned, save only the young Lady which fixed hope and heart so greatly on God, that she was saved, and about three of the Clock the tempest

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When the King had read the tenor of the Emperors Letter, he call'd his Counsel praying them to give him Counsel how he might best do, as touching this matter. Then said they, It is good that ye obey the Emperors will and commandment in all things. For first in that he desired of you mercy for the Peace; to this we answer thus, Ye have but one Daughter, and the Emperor one Son, therefore let a marriage be made between them, and that may be a perpetual Covenant of Peace, also he asketh Homage and Tribute which is good and full. Then the King sent his Messengers to the Emperor, saying that he would fulfil his desire in all things if it might please his Highness, that his Son and the Kings Daughter might be married together. All this well pleased the Emperor yet he sent again, saying, if his Daughter were a clean Virgin from her birth unto that day he would consent to that marriage. Then was the King right glad, for his Daughter was a clean Virgin.

Therefore when the Letters of Covenant and Compact were sealed, the King furnished a fair Ship, wherein he might send his Daughter with many Noble Knights, Ladies, and great Riches to the Emperor, for to have his Son in marriage. And when they were sailing in the Sea towards Rome, a storm arose so extreamly and so horribly, that the Ship brake against a Rock and they were drowned, save only the young Lady which fixed hope and heart so greatly on God, that she was saved, and about three of the Clock the tempest

ceased, and the Lady drove forth over the Waves in that broken Ship which was cast up again: but a huge whale followed after, ready to devour both the Ship and her: wherefore this young Lady when Night came, smote fire with a stone wherewith the Ship was greatly lightned, and then the whale durst not adventure toward the Ship for fear of that light. At the Cock crowing, this young Lady was so weary of the great Tempest and trouble of Sea, that she slept, and within a little while after the fire ceased, and the whale came and devoured the Virgin. And when she awaked and found herself swallowed up in the whales Belly, she smote fire and with a knife wounded the whale in many places, and when the whale found himself wounded, according to his nature he began to swim to Land.

There was dwelling at that time in a Country near by, a noble Earl named Pirris, who for his recreation walking on the Sea shore, saw the whale coming towards the Land, wherefore he turned home again, and gathered a great many men and women, and came thither again, and fought with the whale, and wounded him very sore and as they smote, the Maiden that was in his Belly cryed with an high voice and said, O gentle friends, have mercy and compassion on me, for I am a Kings Daughter, and a true Virgin from the hour of my Birth unto this day: when the Earl heard this, he wondered greatly and opened the side of the whale and found the young Lady, and took her out: And when she was thus delivered she told him forthwith whose Daughter she was and how she had lost all her Goods in the Sea and how she should have been married unto the

Emperor

Emperors son: and when the Earl heard this, he was very glad and comforted her the more, and kept her with him till she was well refreshed: and in the mean time he sent Messengers to the Emperor, letting him to know how the kings daughter was saved.

Then was the Emperor right glad of her safety and coming, and had great compassion on her, saying, Ah good Maiden, for the love of my Son thou hast suffered much woe: nevertheless if thou be worthy to be his Wife soon shall I prove. And when he had thus said, he caused three Vessels to be brought forth: the first was made of pure Gold, well beset with precious stones without, and within full of dead mens bones, and thereupon was engreaven this Posie: Whoso chuseth me, shall find that he deserveth. The second Vessel was made of fine silver full'd with earth and worms, the Superscription was thus, Whoso chuseth me, shall find that his nature desireth. The third vessel was made of Lead, full within of precious stones, and thereupon was inscript this Posie: Whoso chuseth me shall find that God hath disposed for him. These three Vessels the Emperor shewed the Maiden and said; Lo here Daughter these be rich Vessels, if thou chuse one of those wherein is profit to thee and to others, then shalt thou have my Son. And if thou chuse that wherein is no profit to thee nor to any other, soothly thou shalt not marry him.

When the Maiden heard this, she lift up her hands to God and said, Thou Lord that knowest all things, grant me grace this hour so to chuse, that

I may receive the Emperors Son. And with that she beheld the first Vessel of Gold, which was engraven royally, and read the Superscription: Whoso chuseth me shall find that he deserveth, saying thus, though this Vessel be full precious, and made of pure Gold, nevertheless I know not what is within, therefore my dear Lord, this Vessel will I not chuse.

And then she beheld the second Vessel, that was of pure Silver and read the Superscription, Whoso chuseth me shall find that his nature desireth: Thinking thus within her self, if I chuse this vessel, what is within I know not, but well I know there shall I find that nature desireth, and my nature desireth the Lust of the Flesh, and therefore this Vessel will I not chuse.

When she had seen these two Vessels and had given an answer as touching them, she beheld the third Vessel of Lead and read the Superscription, whoso chuseth me, shall find that God hath disposed: thinking within her self, this Vessel is not very rich nor outwardly precious, yet the superscription saith, Whoso chuseth me, shall find that God hath disposed: and without doubt God never disposeth any harm, therefore by the leave of God this Vessel will I chuse.

When the Emperor heard this he said, O fair Maiden open thy vessel, for it is full of precious stones, and see if thou hast well chosen or no. And when this young Lady had opened it, she found it full of fine Gold and precious stones as the Emperor had told her before. Then said the Emperor, Daughter because thou hast well chosen, thou shalt marry my Son. And then he appointed the Wedding Day, and they were Married, with

with great solemnity, and with much honour con-
tinu'd to their lives end.

The Moral.

This Emperor betokens the Father of Heaven, who was long time without a natural Son, there-
fore many men were in danger of perishing in Hell. The Empress conceived when the Angel Gabriel said, Lo thou shalt conceive and bear a Child. And then the Firmament began to clear when this little Child lightened the World with his birth. The Moon began to wax pale when the face of the Virgin Mary was over-shadowed by vertue of the Holy God, and not only her face was thus shadowed, but also her body. for she was conceived with Child as another Woman, wherefore Joseph would have forsaken her privily and gone away. This little Bird that came from the one side of the Moon betokens our Lord Jesus Christ, who at midnight was born of the Virgin Mary, wrapped in cloaths and laid it in an Ox stall. The two Beasts betokens the Ox and the Ass that Joseph brought with him, which honours him in his birth. These other Beasts that came from far, betokens the Shepherds in the field, to whom the Angel said thus, Lo, I shew you great joy. The Birds that sung so sweetly betokens the Angels in Heaven, which sung at his Birth this joyful Song, Glory be to God above, and peace to men on Earth.

The King of Ampluy, which held War against the Emperor, betokens all mankind, that were contrary to God as they were in the Devils power. But immediately, when our Lord Jesus Christ was Born, he bowed himself to God, and be-
sought him of peace, when he received his Baptism,

for

for at our Baptism we promised to draw only to God, and forsake the Devil and all his pomp. The King gave his daughter in marriage to the Emperors Son, right so every one of us ought to give his Soul in marriage to Gods son, for he is always ready to receive our soul as his spouse: according to the scripture saying thus, I will marry thee to me. But ere our soul may come to the Palace of Heaven, she must sail by the sea of the World in the ship of good life: but oftentimes there ariseth a Tempest in the sea, that is trouble of this World, the temptations of the flesh, and the suggestion of the devil ariseth suddenly and drowneth the vertues that the soul received in Baptism: nevertheless yet falleth she not out of the ship of Charity, but keepeth her self surely therein by Faith and hope. For as the Apostle saith, By hope we be saved. For it is impossible to be saved without hope or faith. The great Whale that followed the maiden betokens the devil, which by night and by day lieth in wait to overcome the Soul by sin: therefore do we as the Maiden did, smite the fire of Charity and Love out of the Stone that is Christ, according to this saying, I am a Stone, and certainly the Devil shall have no power over us: many men begin well as did the maid, but at last they be weary of their good works, and so they sleep in sin: And anon when the Devil perceiveth this, he devoureth the sinner in his evil thoughts delights, consent and works. Therefore if any of us feel our selves in such wise under the power of the devil, let him do as the maid did, smite the Devil with the Knife of bitter repentance; then kindle the fire of Charity, and without doubt he shall cast thee on the Land of good Life.

The

The Earl that came with his Servants to slay the Whale, betokens a discreet Preacher dwelling beside the sea, that is not drawn to worldly delection, but ever ready with good words of holy Scripture to kill the Devil, and to destroy his power. We must all cry with an high voice as the maiden did, acknowledging our sins and then shall we be delivered from the Devil, and nourished with vertuous exercise.

The Emperor shewed this maiden three Vessels, that is God putteth before man Life and death, good and evil, and which of these he chosen he shall obtain. Therefore saith Solomon, death and Life is set before man, chuse which him lift. And yet man is uncertain whether he shall chuse Life or death.

By the first Vessel of Gold full of dead mens bones, is understood mighty worldly rich men who shine like Gold outwardly in Riches and Pomp of the World nevertheless within they be full of dead mens bones, that is the works they have done in this world, be dead in the sight of God through deadly sin. Therefore if any man chuse such a Life, he shall have that he deserveth, that is such men be like unto Tombs, that be white and royally painted and arrayed without, and covered with Cloath of Gold and Silk and within there is nothing but dry bones.

By the second Vessel of Silver, we ought to understand some Justices and wise men of this World, who shine in fair speech but within they be full of worms and earth that is their fair speech shall avail them no more at the day of Judgment, than the worms of the earth, and peradventure less, for then shall they suffer everlasting pain, if they dye in deadly sin.

By the third Vessel of Lead, full of Gold and precious Stones, we are to understand a simple and poor Life, which the chosen Souls chuse, that they may be married to our blessed Lord Jesus Christ, by humility and obedience; and such men bear with them precious Stones, that is, Faith, and her Fruitful works pleasing to God: by which at the Judgment day, they be espoused to our Lord Jesus Christ, and obtain the Heritage of Heaven. Unto the which bring us our Saviour Jesus Christ that died on the Cross. Amen.

The Argument.

Man by Baptism promiseth to live in the fear of God, and forsake the Devil. Christ sorroweth for our Sins, he requireth dutiful service of us in six several Ages, but we are always unready for him, yet the mercy of God is favourable towards us, that he spareth even till the last age of Man, Vouchsafeing if then we repent us, and call for Grace, believing in his Mercies, to receive us into the Throne of his Heavenly Grace.

The 33. History.

SOmetime there dwelt in Rome a mighty Emperor named Calapodus, who took a fair Lady to his Wife. They were not long together before that this Empress conceived, and bare him a Son, a goodly Child and a fair. When he was of age, he was set to Schoole; and when he came to twenty years of age, he desired his Father's Heritage, saying, Dear Father, you are an old man, and may not govern your Empire; therefore if it please you to give it me, it shall be to your ease. Then answered the Emperor and said, Dear Son

I dread me sore, that when the Empire is in thy power, thou wilt not fulfil my will or my desire.

Then answered the Empress (for so much as she loved her Son better than her Husband) and said, My Lord, that cannot be, for thou hast but one Son, therefore I believe he will fulfil thine intent in all things: This Empire may help him well; and therefore it is best to grant him the Empire. Then answered the Emperor and said, I will first have of him a letter Obligatory, that whensoever he doth any thing against my will, that then I will depose him from the Empire without any contradiction.

The Son granted this, and did make the Obligation, and sealed it. And when this was done this young Emperor waxed so proud, that he feared neither God nor man, and did very much harm. But his Father suffered it patiently, for he would be corrected by no man.

Now at last there fell a great dearth in the Empire, so that many men dyed for want of food: This old Emperor was all alone himself, and began to have need, wherefore he went to his Son to have some maintenance, which his Son granted and suffered for a time: But within a short time his Father began to wax sick, wherefore he called his Son, and prayed him to give him a draught of his Wine. His Son answered and said, That will I not do, for my Wine is not good for your complexion. Then said the Emperor, I pray thee give me a draught of thy Wine. His Son answered and said, that he should have none, for my Wine is not yet fined, and if I touch it it will trouble; and therefore I will not broach it till it be cleared and fined. Then said his Father, Give me some of the third Tun. That will I not do (quoth he) for that Wine is not good for a sick

man

By the third Veſſel of Lead, full of Gold and precious Stones, we are to underſtand a ſimple and poor Life, which the choſen Souls chuſe, that they may be married to our bleſſed Lord Jeſus Chriſt, by humility and obedience; and ſuch men bear with them precious Stones, that is, Faith, and her Fruitful works pleaſing to God: by which at the Judgment day, they be eſpouſed to our Lord Jeſus Chriſt, and obtain the Heritage of Heaven. Unto the which bring us our Saviour Jeſus Chriſt that died on the Croſs. Amen.

The Argument.

Man by Baptiſm promiſeth to live in the fear of God, and forſake the Devil. Chriſt ſorroweth for our Sins, he requireth dutiful ſervice of us in ſix ſeveral Ages, but we are alwayes unready for him, yet the mercy of God is favourable towards us, that he ſpareth even till the laſt age of Man, Vouchſafeing if then we repent us, and call for Grace, believing in his *Mercies*, to receive us into the Throne of his Heavenly Grace.

The 33. Hiſtory.

SOmetime there dwelt in Rome a mighty Emperor named Calapodus, who took a fair Lady to his Wife. They were not long together before that this Empreſs conceived, and bare him a Son, a goodly Child and a fair. When he was of age, he was ſet to Schoole; and when he came to twenty years of age, he deſired his Father's Heritage, ſaying, Dear Father, you are an old man, and may not govern your Empire; therefore if it pleaſe you to give it me, it ſhall be to your eaſe. Then anſwered the Emperor and ſaid, Dear Son

I dread me sore, that when the Empire is in thy power, thou wilt not fulfil my will or my desire.

Then answered the Empress (for so much as she loved her Son better than her Husband) and said, My Lord, that cannot be, for thou hast but one Son, therefore I believe he will fulfil thine intent in all things: This Empire may help him well; and therefore it is best to grant him the Empire. Then answered the Emperor and said, I will first have of him a letter Obligatory, that whensoever he doth any thing against my will, that then I will depose him from the Empire without any contradiction.

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man

man. Then his Father pray'd him heartily for a draught of the fourth Tun. Then answered he and said, therefore get ye none for it is feeble and without any sustentation: and such wine is not good for you, for it is not comfortable. Then said his Father, now good Son give me of the fifth Tun. That will I not quoth he, for that Tun is full of Lees and Dregs, and such as is not fit for men nor scarcely for Hogs.

When his Father saw he might not get nothing of him, after he was perfectly well, he went to the King of Jerusalem and made his complaint of his Son and shewed him the Letter Obligatory, which his Son had made, whereby his Father might put him out of his Empire without any gainsaying. When the King heard this, he called the Emperors Son to answer his Father: And when he came he could not answer to his Father with any reason, wherefore the King put him out of his Empire, and seated his Father therein again: and so he continued all the days of his Life.

The Moral.

This Emperor betokeneth our Lord Jesus Christ, according to that saying, Is not he thy Father that hath brought thee up? he hath made thee &c. Deut. 32. 6. The Son betokeneth man to whom he gave all the Empire of this World, according to Scripture: Heaven he hath given to our Lord, and Earth to man: mankind made an Obligation with our Lord Jesus Christ, when he received the Baptism, wherein he promised to serve him truly, and forsake the Devil and all his pomp and vain glory. This Emperor began to wax sick on a day, that is, our Lord Jesus Christ is troubled as oft as a Christian sinneth and breaks his Commandments, wherefore he thirsts

great-

greatly for the help of our Souls, and he asketh a draught of the first Tun, that is, he asketh of man the first age of his Childhood to be spent in his service, but incontinently the wicked Child answereth and saith, I may not do so for my Childhood is mush, that is, it is tender and so young that it may not attempt so soon to serve God; which is manifested against the truth, for the Child of one day is not without sin. For St. Gregory in his Dialogues saith, The Children of five years of age drive out Spirits from the Wombs of their Fathers. Then when God seeth that he cannot have of the mush of his Childhood, then he desireth Wine of the second tun. Then answereth the wicked youth and saith that his Wine is not apt to serve God. And when God may not have the second tun, then asketh he of the third tun that is of the third tun of his youth. Then answereth the wicked young man & saith, the wine is very strong & mighty, & therefore his youth ought to be spent about manly deeds in this world and not in good life, which would make him feeble and weak. When God seeth that he may not have of this tun. Then asked he of the fourth tun. And then answered the wicked man in his manhood, and saith that aged men are feeble, and may not fast nor do any hard Repentance, and if he did, he should be the cause of his own death. Then asked our Lord of the fifth tun, that is of his old Age, when he stoops and may not go without a staff. But the wicked old man excuseth himself and saith, that Wine is too feeble to give such a feeble man for if he should fast one day it were time to morrow to make his grave. And when our Lord seeth that he may not have of the fifth tun,

then

asketh he of the forth Tun; that so when a ma
is blind and may go to sin no more; yet desiret
he of such a man drink, that is help of his Soul
But the wretched man lying in despair, saith, Ala
alas, wo to me, because I served not almighty
God my maker, and Redeemer here in times pas
while I was in youth and in prosperity: now ther
is nothing left, but only the lees and dregs o
wretchedness, therefore what shall it avail me no
to turn toward God? but for such men we should
lament. Nevertheless God is merciful, that tho
he might have no service of man in all his time
yet he is content to have the lees of his Tun, tha
is the good will, though he doth not serve him other
wise, and so shall his good will stand him in stea
of Godly Life. For in what hour the sinner dot
repent him of his Sin, from the bottom of hi
heart he shall be forgiven, as Ezekiel wi nesseth
But there be many that will give no Wine, no
no other thing to him, wherefore Christ shall com
plain to the King of Jerusalem, that is to the God-
head at the Judgment day, and then as he is God
and man, shall he give sentence definitive against
such men, saying, I have hungred, and ye gave
me no meat; I have been naked, and ye cloathed
me not; I have thirsted, and ye gave me no drink
Lo, thus shall be rehearse to thee the fruits of thy
Faith. And when this is done, then shall such
men be put to everlasting pain; and the just man
into everlasting bliss. Unto the which bring us
our Lord Jesus Christ. Amen.

The Argument.

Man being captivated by Satan, the World refuseth
to do for him, till the God-head of the Heavenly
Father, bearing an earnest Affection unto him
did espouse him, and embrace him within the
bosom

bosome of invvard and entire love, adventuring vvhat he might to set all mankind at liberty; yet grudgeth the World that vve should alvvays serve our God, and forsake her: but to eschevv all such malignity vvé are taught in this History.

The 34 History.

IN Rome dwelt sometime a mighty Emperor named Anthony, under whose reign the Rovers of the Sea had taken Prisoner a mighty mans Son of another Region, and brought him to the Emperors Prison being bound. When this young man was thus in Prison, he incontinent wrote to his Father for his Ransom; but he would neither pay his Ransom, nor send him any thing at to comfort him: This when he heard he wept ore, and would not be comforted for the unkindess of his Father.

This Emperor had a fair Daughter which visited every day the Prisoner, and comforted him as much as she might, wishing him to be merry. To whom the Prisoner answered and said, How shall I be merry? or how may I joy, thus to lie fast bound in Prison from the sight of man? and notwithstanding this, it grieveth me most that my Father will not pay my Ransom.

When the Maiden heard this, she was moved with pity, and said Dear Friend, I am sorry for thee; and therefore if thou wilt grant me one thing, I shall deliver thee from thy anguish and pain. What thing is that? (quoth he): That you will take me for thy Wife; then said the Prisoner, I promise you surely to fulfil your request and desire, and for the more assurance I plight you my troth. When he had so done, shortly after the Damsel delivered him out of Prison, and fled away

away with him home to his Fathers House.

When his Father saw his Son and the Maiden together, he asked the cause why he brought the Maiden with him; then said his Son: Sir this Damsel delivered me out of Prison, and therefore she shall be my wife: then said his Father. I will not consent that she should be thy wife, for two reasonable causes, which I shall forthwith shew thee.

The first is this, it is not unknown to thee, that the Emperor her Father might have had for the deliverance great plenty of riches; and forasmuch as she was untrue to her own Father and true to thee, it seemeth well that thou shouldst not trust long to her: for being false to her own Father, it is to be feared she will not be true to another man.

The second reason is this: the cause why she delivered thee out of Prison, was neither for pity nor for Love, but for carnal Lust that she had to thee. For at thy deliverance she made Covenant with thee to be thy wife, and had of thee thy troth and hath accompanied with thee: therefore Son (saith he) it is no reason that she should be thy wife.

The maiden answered to these Objections and said, As for the first reason that thou layest against me, that I should be untrue to my Father that is false, for my Father hath plenty of riches and thy Son is but poor and therefore I help him for pity, and for none other cause, and nevertheless thou that art his Father would not pay his ransom that he might be delivered out of Prison. Lo for this cause I have delivered him therefore I am kinder to him than thou that art his own Father, and he is more beholding to me than to thee.

Unto the other reason: whereas thou say[illegible]

thy

that I delivered him because of carnal lust: I answer and say plainly, that it is not truth, for all manner of carnal love is caused of strength and beauty, but thy Son is neither strong nor beautiful. for his imprisonment hath taken away his strength and beauty. for by the pain he hath had in prison he is brought low, and made unlusty to sport. and therefore pity only moved me to deliver him, and not carnal lust.

Then said the Son, Dear Father, for as much as I was in peril of death and wrote unto you to pay my Ransom that I might be delivered and you would not help me, but this gentle Damsel for pity hath saved me from death and delivered me out of Prison. therefore surely she shall be my wife. So forthwith he married her with great honour, and with her ended his life.

The Moral.

Dear Friends, this Emperor betokeneth the Father of Heaven: the young man which was taken with the Pirates of the Sea, betokens all mankind which was taken with the Devil, by the sin of our forefather Adam, and was cast into the Prison of Hell with great sorrow and pain. His Father would not ransom him; that is, the world would do nothing for him.

This fair Daughter betokeneth the Godhead, which came down from Heaven and took manhood of the Virgin Mary, and so made a Ghostly marriage between him and Man: and upon his condition he delivered mankind out of the prison of Hell, when he came from Heaven and took the fellowship of Angels, for to dwell with us in this wretched vale of tears. But the Father that betokeneth the World, grudgeth ever against him, and would not suffer that the Soul of man should

ſhould become the Spouſe of Jeſus Chriſt, but that ſhe ſhould alway ſerve him, and ſhould forſake our Lord.

Therefore if we follow the World and it's vanities, certainly we ſhall fall into the ſnare of the Devil. From the which defend us our bleſſed Saviour Jeſus Chriſt. Amen.

The Argument.

It is the Ordinance of God, that no man ſhall Labour for worldly promotion by covetouſneſs and falſhood, nor by deceit or other evil courſes. *Man* for his firſt tranſgreſſion ſhould have been adjudged to perpetual torment in Hell, had not the Son of God voluntarily offered himſelf to the death to ſave mankind, and deſtroy Satan his Enemy, ſo that thereby he might live with him in the habitation of Heaven everlaſtingly.

The 35. Hiſtory.

SOmetime in Rome there dwelt a noble Emperor of great livelihood named Alexander, which above all vertues loved the vertue of bounty wherefore he ordained a Law for great Charity that no man under pain of death ſhould turn a Plaice in his Diſh at his meat, but only eat the white ſide and not the black; and if any man would attempt to do the contrary, he ſhould ſuffer death without any pardon: but yet ere he died, he ſhould ask three Petitions of the Emperor what him liſt (except his life) which ſhould be granted him.

It befel after upon a day, that there came an Earl and his Son of a ſtrange Country to ſpeak with the Emperor; and when the Earl was ſet at meat he was ſerved with a Plaice. and he which was an hungry and had an appetite to his meat

after

ter he had eaten the white side, he turned the ack side, and began to eat thereof: wherefore raightway he was accused to the Emperor because had offended against the Law. Then said the mperor. Let him dye according to the Law hout any delay.

When the Earls Son heard that his Father ould die, immediately he fell down on both his ees before the Emperor and said, O my reverend Lord, I most humbly entreat you, that I ay die for my Father. Then said the Empe-, it pleaseth me well so that one dye for the ofice. Then said the Earls Son, sith it is so at I must dye I ask the benefit of the Law that that I may have three Petitions granted ere I e. The Emperor answered and said, Ask what n wilt, there shall no man say thee nay.

Then said this young Knight, My Lord you e but one Daughter, the which I desire of your ghness, that she may lie one night with me beI dye. The Emperor granted for fulfilling of Laws, though it were against his will. Nethelesse this Knight defloured her not at that e: wherefore he greatly pleased the Emperor. The second Petition is this, I ask all thy treae; and immediately the Emperor granted, bese he would not be called a breaker of the Law. when the Earls Son had received the Emers treasure, he imparted it both to poor and to by means whereof he obtained their good wills y third Petition is this, I ask my Lord, that their eyes may be put out incontinent that saw Father eat the black side of the Plaice. And they saw him turn the Plaice, bethought them and within themselves: if we acknowledge that we him do this trespass, then shall our eyes be put and therefore it is better that we hold us still;

And so there was none found that would acc
him.

When the Earls Son heard this, he said to
Emperor, My Lord (quoth he) ye see there is
man accuseth my Father therefore give me rig
ful Judgment. Then said the Emperor, For
much as no man will acknowledge that they h
him turn the Plaice, therefore I will not that
Father shall die. So thus the Son saved his F
thers life, and after the decease of the Empe
married his Daughter.

The Moral.

Dear friends this Emperor betokeneth the F
ther of Heaven, which ordained a Law, that
man should turn the black side of a Plaice, t
is, there should no man labour for riches and p
motion by covetousnels and falshood. The C
that came to the Emperor, betokeneth Adam
forefather, who came out of the Land of Ed
and turned up the black side of the Plaice, wh
he eat of the Apie of the forbidden Tree, where
he should have been condemned to everlasting de
but his Son that betokeneth our Lord Jesus Ch
hetook the flesh of Adam and proffered himself
luntarily to dye for him; and the Father of Hea
granted that he should go down to dye for mank

Nevertheless before he dyed, he asked th
Petitions of his Father of Heaven: The first
this: That he might have by him his Daugh
which betokeneth the Soul of man, & bring her
him into the bosom of Heaven, according to
words in Hosea, saying, I will wed her to my
The second Petition was this, all the Em
rors treasure, which betokeneth the treasure
Heaven according to the Scripture, Like as
Father hath disposed for me, so I dispose for y

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The third Petition is this, that all their eyes should be put out; that is, that the Devil and all false witnesses which accuse us true men, might be put from the light of Heavenly Grace.

And thus saved he mankind, and led him up with him unto the Palace of Heaven. Unto the which Palace bring us our Lord Jesus. Amen.

The Argument.

The Father of Heaven of his meer Grace promoteth some poor men, raising them from the dust, to sit among princes, but they extolling themselves without regard of Gods goodness, they are again made abject by him. The Devil worketh deceit in his members against the Godly, Christ came down from Heaven to minister the water of eternal Life unto man, and by his Death and passion to revive our Souls (which before were dead) unto the firm state of eternal felicity, to purchase happiness with his precious blood.

The 36. History.

IN Rome there dwelt sometime a mighty Emperor named Leonticus, who on a day rode to a Forrest to disport himself, where he met suddenly with a poor man, to whom he said thus, Friend, what art thou? and whence comest thou?

My Lord (quoth he) I am come from the next City, and I am your man. Then said the Emperor, thou seemest poor, therefore if thou be honest and true, I will promote thee to great riches & honour. Then answered the poor man, and said, My Lord, I promise you faithfully to be true to you as long as I live. The Emperor anon made him a Knight, and gave him great riches. When he was thus promoted, he waxed so proud, that he thought himself more able to be an Emperor than his Lord; wherefore he made

made suggestion to divers Lords of that Empire that he might usurp and take upon him the Crown strength of them to be Emperor.

When the Emperor heard this, anon he exiled him, and all those that were consenting to him, they lived abjects in great wretchedness and sorrow: and then the Emperor ordained other men in their stead, and gave them all the possessions of these Traytors.

And when the banished men heard that strangers had taken possession of their Lands and Goods, anon they conspired against them, and through treason requested them to a banquet. And they as innocents, thinking upon no such treason came at the day assigned, and were served with five poysoned messes whereby as many as tasted of those Dishes died incontinent.

When the Emperor heard this, he was greatly moved and assembled his Counsel to inquire what was best to be done for this treason, and for the death. Then said the Emperors Son, My Lord I am your Son and you are my Father, and therefore I shall give you good counsel profitable to all men. Not far hence is a little Nation, wherein dwelleth a fair Maiden and a gracious in the sight of every man, which hath an Orchard wherein is a well, the water whereof is of such vertue, that if it be cast upon a dead man straightway he shall live again and recover his Life. Therefore my Lord, I shall descend unto that Nation and fetch that water, whereby they that were slain at the banquet may be restored to life again. And when the Emperor heard this he greatly rejoyced, and said thus, Son thy counsel is good.

And straightway the Emperors Son went into the said Nation, and fell in conceit with the Maiden, insomuch that he entred into the Garden and assaye

allayed to take the water of the Well. And when he had so done, he made five deep trenches in the ground, in the which the water ran till it came where the dead men lay buried, hereupon when the water touched them they arose from death to life. Then the Emperors Son with great joy led them unto his Father: And when the Emperor saw this he was right joyful: wherefore he crowned his Son with a Laurel Crown in token of victory, and so ended his life in rest and peace.

The *Moral*.

Dear friends, this Emperor betokeneth the Father of Heaven. The poor man that was promoted, betokeneth Lucifer that was exalted of nought, and inthroned in the Empire of Heaven with great joy and clearness but through his pride he thought he might be like unto the Almighty God, and not only like him but more than Almighty God; wherefore the Father of Heaven exiled him, and all them that consented to him, to Hell: and in his place man was exalted to great joy and honour. The Devil seeing this, it much grieved him that man should come to such Glory and Honour, and had Adam and Eve to a Banquet, when they did eat the Apple against Gods Commandement, and counselled them thus saying, In what hour ye eat of this Apple, ye shall be like Gods, knowing good and evil. And at this cursed Banquet, they were served with five messes that were poysoned, that is their five wits were accorded in eating of the Apple, whereof man was infected and dyed. This hearing the Emperors Son, Christ Jesus, moved with mercy, he came down from Heaven into this world, and acquainted him so well with the blessed Virgin Mary that he found in her the Well of manhood, and conjoyned it to the Godhead, according to the Scripture,

Scripture, I am the Well of Life, who drinketh of me shall not thirst. After that, he suffered to be made five trenches in the ground, that is, five wounds in his Body, out of the which ran both blood and water, whereby all mankind was raised from death to life and lead them up into the Palace of Heaven. Unto the which bring us our blessed Saviour Jesus Christ. Amen.

The Argument.

The Father of Heaven extendeth his goodness divers ways towards frail man, yet he taketh contrary ways, living in spiritual Fornication, for the which being exiled from the state of felicity, he is compelled to lead a miserable and painful life. But being reconciled by the death of his Saviour, he possesseth the heritage of Heavenly Felicity.

The 37. History.

SOmetime in Rome there reigned a mighty Emperor named Dunstanus, in whose Empire there dwelt a gentle Knight that had two Sons. One of his Sons matched himself against his Fathers will with a common Harlot. The Knight hearing this, exiled his Son from him; and when he was thus exiled, he begat on this woman a Son: and soon after that he waxed sick, and in penury; wherefore he sent Messengers to his Father, beseeching him of his Mercy: this hearing his Father, he took compassion and ruth on him, wherefore he was reclaimed from banishment; and when he was thus brought again to his Fathers grace, he gave his Child which he had by the common Woman to his Father, who kindly received him, and nourished him as his Son.

When the other Son heard this, he said to his Father, Father, quoth he, it seemeth me that you

you are out of your right mind, which I will prove by good reason: For he is out of his right mind that receiveth a false Heir, and nourisheth him, whose Father hath endamaged and grieved him before. Now my Brother which begat this Child, hath done you great injury, when he married the common Woman, against your will and commandment; therefore me thinketh that you are out of your right mind.

Then answered his Father and said, because thy Brother is reconciled to me, thou art envious, and thou art unkind to thy own Brother, willing to put him from thy fellowship for evermore: but soothly, no unkind man shall have Heritage except he be reconciled, and yet thou never reconciledst thy self to him. for thy unkindness for thou mightest have reconciled thy self to him, but thou wouldest not; therefore of my Heritage getteth thou no part.

The Moral.

Dear friends, the Father of these two Brethren, betokeneth the Father of Heaven. And his two Sons betoken the nature of Angels & the nature of Man: for man was married to a common woman, or harlot, when he eat the Aple against the Commandment of God, wherefore he was exiled by the Father of Heaven, and put from the joys of Paradise. The Son of the common Woman betokeneth mankind. This Knights Son, that is Adam, lived in great misery; for after his sin, he was put from joy into this wretched valley of tears and weeping, according to the Scripture, In the sweat of thy brows thou shalt eat thy bread. But after by the passion of Christ he was reconciled. But the other Son that betokeneth the Devil was ever unkind, and grudged daily against our reconciling, saying, that by reason

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of Sin we ought not to come unto the Heritag
of Heaven. Unto the which bring us our Lo
Jeſus Chriſt. Amen.

The Argument.

We ought in every Vocation and Calling to b
have our ſelves juſtly, and to uſe the poor ma
with equity: we muſt not injure Rich men. Th
mighty men are to be honoured, and not de
frauded of their Dignity and Eſtate, being me
of ſincere Life: they that do contrary to th
meaning of Dutiful behoof herein, are worth
of Everlaſting Death.

The 38. Hiſtory.

SOmetime there dwelt in Rome a mighty Em
perour named Donatus, which did make thre
Images of the which one held out his hand ſtraigh
unto the people, and had on his finger a Ring
Gold. The ſecond Image had a Beard of Gold
And the third had a Mantle of Gold: command
ing upon pain of death, that no man ſhould tak
away from theſe Images, the Ring, the Beard
nor the Mantle.

It befel afterward upon a time, that one Dio
nyſe a Tyrant, came into the Temple, and took
away the Ring from the firſt Image, the Beard
from the ſecond, and the Mantle from the third
And when he had thus done, he was forthwith
accuſed unto the Emperour, and brought before
him, and ſtrictly examined of that treaſon, why
he deſpoiled the Images againſt the Emperours
Commandment.

Then anſwered Dionyſe, and ſaid as followeth,
My reverend Lord, it is lawful to anſwer for my
ſelf. When I entred into the Temple, the firſt
Image held forth his hand ſtraight to me, as who
would

would say, I give thee this Ring, and therefore I took the Ring as the gift of the Image, being loth to refuse so gentle an offer. And when I saw the second Image having a Beard, I thought thus with my self: I knew sometime the Father of the Image, which had no Beard, and now his Son hath a Beard; which is against Reason the Son to have a Beard, and the Father none; and therefore I took from him his Beard, that he should be like his Father. After that when I saw the third having a Mantle of Gold; I thought that the Mantle of Gold was not behoval for him in winter; for Gold is naturally cold, which might be cause of his death: and therefore I took it from him because it was too cold in Winter, and too hot in Summer.

When Dionyse had excused him by these reasons, the Emperor answered and said: Thou hast answered wickedly for thy self: What should cause thee rather than any other man to despoil the Images, for as much as I commanded that no man should take any thing away from them: therefore thine own mouth hath condemned thee. Anon the Emperor called to him one of his Squires and charged him to smite of his head, and incontinently he took him, and did unto him as the Emperor had commanded, and so he died a shameful death.

The Moral.

Dear Friends, this Emperor betokeneth Almighty God the Father of Heaven. The three Images betokeneth the poor men, the rich men, and the mighty men of this World. The Tyrant Dionyse betokeneth all Officers in every estate, lewdly behaving themselves, which take away from poor men the Rings off their fingers, and say thus, I may take that is given me: For when

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the poor man hath ought to do, he must needs put forth his hand to give whether he will or no, if he would speed. They take away the Beard from the rich man, and say thus, This man is richer than his father was, therefore take we his livelihood from him, and make him like his forefather. They take also the Mantle of Gold from the mighty man: when they see any man of honour and good living, willing to correct such open mis-doers, then say they, this man is too cold, for he inclineth nothing to our opinions; and also he is too hot in power and working against us; therefore go we and take from him the mantle of might, and so they accuse him, and put him out of his Office. But certainly all such men stand in peril of everlasting death: From the which save us, he that shed his precious blood for us. Amen.

The Argument

Man ought to nourish Christ in his heart by Faith and fruits of good life: The reward of such as have care unto the Commandments and Institutions of God. We must watch lest we fall into Temptation: These things considered, we shall then by Gods gracious good Providence attain unto the reward of Heavenly and Everlasting Bliss. The 39. History.

THere dwelt sometime in Rome a mighty Emperor named Emilius, who had a fair young Lady to his Wife, upon whom he had begotten a fair Son. When the States of the Empire heard this, they came to the Emperor and besought him to have the keeping of his Son. Immediately the Emperor sent a Herauld throughout the City proclaiming that in whose house were first found fire & water, the good man of that house should have his Son in keeping, and to nourish

And

Anon then the Emperor made a Proclamation, that whosoever had his Son to keep, should nourish him cleanly, and feed him with wholsome meats and drinks. And when the Child came to Age, then should the Keeper be promoted to great honour: Wherefore many men made ready fire and water, in hope to have the Child: But in the night, when every man was asleep, there came a Tyrant named Sulapius, that quenched the Fire and threw out the Water: Nevertheless among all other, there was a man named Jonathas, that laboured so diligently, that he kept both day and night Fire and Water.

In the Morning early, the Herauld at the Emperors commandment, went through the City, and sought in every house for Fire and Water, but he could find none till he came to Jonathas's house, where he found both Fire and Water ready: wherefore he was brought before the Emperor, who delivered him his Son according to the Proclamation.

When Jonathas had the Emperors Son, he led him home unto his house. And soon after he sent for Masons and Carpenters and did make a strong Chamber of lime and stone. And when the Chamber was finished, he sent for Painters to paint on the wall of the Chamber ten Images, with this Posie painted above their heads, Whoso defileth these Images shall die a cruel death. And then caused a pair of Gallows to be drawn on the door, and figured a man hanging thereupon, with this Posie painted above his head, So shall he be served that nourisheth the Emperors Son amiss. Also he caused a chair of Gold to be made, and himself sitting therein, crowned with a Crown of Gold, with this Superscription above the head, Whoso nourisheth the Emperors Son cleanly, thus shall he be honoured.

When

When this was done, oftentimes as he was a sleep, he was greatly tempted to defile these ten excellent Images: but anon he read the Superscriptions above their heads and then all the temptations ceased. And when the Emperors Son was evilly kept then he went to the Gallows, and read that Bosse which was written above his own head and for dread thereof kept the Child better, and was diligent to give attendance on him.

And when he beheld the Chair, and himself sitting therein crowned with a Crown of Gold, he was right joyful, thinking to have good reward for keeping of the Emperors Son. When the Emperor heard of this diligent demeanor about his Son he sent for him, and thanked him for his well keeping and nourishing of him, he after promoted him to great honour and dignity.

The Moral.

This Emperor betokeneth the Father of Heaven: The Empress betokeneth the blessed Virgin Mary: The Emperors Son betokeneth our Lord Jesus Christ: The Herauld that was sent throughout the City, betokeneth St John Baptist who was sent before our Lord to prepare the way to him, according to the Holy Scripture: Lo I send mine Angel before me. &c. The States that desired the Emperors Son to nourish, betokens the Patriarchs and Prophets which desire greatly to nourish our Lord Jesus Christ, and also to see him, but they might not see him, nor nourish him for fire and water, which should have been cause of their sight, was not with them perfectly.

The fire betokeneth the Holy Ghost, which had not yet appeared unto them for they were not washed with the water of Baptism. Also, ye may understand by the fire, perfect Charity, and by the water true Contrition, which ye now days fail in many

any men, and therefore they may not have the little Child Jesus in their hearts.

Jonathas that watched so diligently, betokeneth every good Christian man, which studieth either to watch in well-doing, yielding to God for sins, the fire of charitable Repentance, and the water of Contrition. But oftentimes the Tyrant, which betokeneth the Devil putteth out the fire of Charity out of mens hearts, and casteth out the water of Contrition, so that they may not nourish the little Child Jesus. Therefore let us watch as Jonathas did, that we enter not into temptation. And call we unto Falcons, that is discreet Preachers which can make in our hearts a Chamber of stone, that is, a sure Faith and Hope. Then call we to us Painters, that is Ministers of Gods Word, which can paint in our hearts ten Images, that is the Ten Commandments, which if thou keep and observe daily, without doubt thou shalt be honoured in Heaven.

And if thou keep well the Emperors Son, thou shalt sit in a Chair of Gold, crowned with a crown of Gold. And if that thou nourish him not well, without doubt thou shalt be in danger of torment in Hell. From the which preserve us our blessed Saviour Jesus.

The Argument.

The Soul of man espoused unto Christ, the flesh procureth the same to Sin. The Christian Soul by Faith, withstandeth Temptation. The Redemption of Mankind from Sin and Death. The deceits of unthankful hearts. The Spirits health, the defects of the Flesh. After a pure Repentance followeth perpetual Joy and Felicity both of Soul and Body.

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The 40. History.

IN Rome dwelt sometime a mighty Emperor named Pancray, which had wedded the King Daughter of Hungaria, a fair Lady and gracious in all her works, especially she was merciful. On a time as the Emperor lay in his Bed, he bethought him that he would go visit the Holy Land. And on the morrow he called to him the Empress his Wife, and his own only Brother and thus he said; Dear Lady, I may not, nor will not hide from you the privities of my heart. I purpose to visit the Holy Land wherefore I ordain thee principally to be Lady and Governess over all my Empire and all my People and under thee I ordain here my Brother to be thy Steward for to provide all things that may be profitable to my Empire and my People.

Then said the Empress, sith it will no other wise be, but that needs thou wilt go to visit the City of Jerusalem, I shall be in your absence as true as any Turtle that hath lost her Mate for as I believe you shall not escape thence with your Life.

The Emperor anon comforts her with fair words and kissed her, and after that took his leave of her and all other, and went toward the City of Jerusalem.

And anon after the Emperor was gone, his Brother became so proud, that he oppressed poor men and robbed rich men: and he did worse than this, for he daily stirred the Empress to commit sin with him: But she ever answered again as an holy and devout woman and said, I will (quoth she) never consent to you nor to any other as long as my Lord liveth; nevertheless this Knight would not leave with this answer, but ever when he found her alone, he made his com-

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plaint to her, and stirred her by all the ways that he could to sin with him.

When this Lady saw that he would not cease for any answer nor would not amend himself: when she saw her time, she called to her three or four of the worthiest men of the Empire, and said to them thus: It is not unknown to you, that my Lord the Emperor ordained me principal Governour of this Empire, and also he ordained his Brother to be Steward under me, and that he should do nothing without my counsel, but he doth all the contrary: for he oppresseth greatly poor men, and likewise robbeth the rich men: and yet he would do more than this if he might have his intent; wherefore I command you in my Lords name, that you bind him fast, and cast him into Prison.

Then said they soothly he hath done many evil deeds since our Lord the Emperor went, therefore we be ready to obey your Commandments, but in this matter you must answer for us to the Lord our Emperor.

Then said she Dread ye not, if my Lord knew what he had done as well as I, he would put him to the foulest death that could be thought; Immediately these men laid hands on him, and bound him fast with Iron Chains; and put him in Prison, whereas he lay a long time after, till at the last it fortuned there came tydings that the Emperor was coming home and had obtained great renown and victory. When his Brother heard of his coming, he said would to God my Brother might not find me in Prison, for if he do, he will enquire the cause of my imprisonment of the Empress, and she will tell him all the truth,

how I moved her to commit sin, and so for her I shall have no favour of my Brother, but lose my Life; this know I well: therefore it shall not be so. Then sent he a Messenger unto the Empress praying her that she would vouchsafe to come to the Prison door, that he might speak a word or two with her.

The Empress came to him and enquired of him what he would have. He answered and said, O Lady, have mercy upon me, for if the Emperor my Brother find me in Prison, then shall I dye without any remedy.

Then said the Empress, if I might know that thou wouldst be a good man, and leave thy folly, thou shouldest find grace. Then did he promise her assuredly to be true, and to amend all his trespass. When he had thus promised, the Empress deliver'd him anon, and made him to be bathed and shaven, and apparelled him worthily according to his state, and then she said unto him thus, Now good Brother take thy Steed and come with me, that we may meet my Lord. He answered and said, Lady I am ready to fulfil your will and commandment in all things; and then the Empress took him with her and many other Knights, and so rode forth to meet the Emperor: and as they rode together by the way, they saw a great Hart run before them, wherefore every man with such Hounds as they had, chased him on Horse back; so that with the Empress was left no creature save only the Emperors Brother, who seeing that no man was there but they two, thus he said unto the Empress; Lo, Lady, here is beside a private Forrest, and long it is ago that I spake to thee of Love, come now and consent unto me that I may lye with thee.

Then

Then said the Empress, Ah fool, what may this be? Yesterday I delivered thee out of prison upon thy promise in hope of amendment, and now thou art returned to thy folly again, wherefore I say now unto thee, as I have said before, there shall no man do such a thing with me, save only my Lord the Emperor, which ought of very duty for to do. Then said he if thou wilt not consent to me, I shall hang thee here upon a Tree in this Forrest, where no man shall find thee, and so shalt thou dye an evil death. The Empress answered meekly and said, Though thou smite off my head, or put me to death with all manner of torments, thou shalt never have my consent to such a sin.

When he heard this, he uncloathed her all save her Smock, and hanged her up by the Hair upon a Tree, and tyed her Steed before her, and so rode to his Fellows, and told them that a great Host of men met him and took the Empress away from him, and when he had told them this, they made all great sorrow.

It befel on the third day after, there came an Earl to hunt in that Forrest, and as he rode beating the Bushes, he unkennels a Fox, whom his Hounds followed fast, till they came near the tree where the Empress hanged. And when the Dogs smelt the savour of her, they left the Fox, and ran towards the Tree as fast as they could.

The Earl seeing this, wondred greatly and spurring his Horse, followed them till he came where the Empress hanged. When the Earl saw her thus hanging, he marvelled greatly, for as much as she was right fair and beautiful to behold; wherefore he said unto her in this manner wise: O Woman who art thou? and of what Country? and wherefore hangest thou here in this manner.

The Empress that was not yet fully dead, but at point ready to die, answered and said, I am, quoth she, a strange woman, and am come out of a far Country, but how I came hither God knoweth. Then answered the Earl and said, whose Horse is this that standeth by thee bound to this Tree? Then answered the Lady and said, that it was hers. When the Earl heard this, he saw well that she was a Gentlewoman and come of noble Lineage, wherefore he was the rather moved with pity, and said unto her: O fair Lady thou seemst of a gentle blood, and therefore I purpose to deliver thee from this mischief, if thou wilt promise to go with me, and nourish my fair young Daughter, and teach her at home in my Castle, for I have no Child but only her, and if thou keep her well thou shalt have a good reward for thy labour. Then said she: As far forth as I can or may, I shall fulfil your intent. And when she had thus promised him, he took her down off the Tree, and led her home to his Castle, and gave her the keeping of his Daughter, that he loved so much, and she was cherished so well that she lay every night in the Earls Chamber, and his Daughter with her: and in the Chamber every night there burned a Lamp, which hanged between the Empresses bed and the Earls Bed. This Lady behaved her self so gently, that she was beloved of every creature. There was at that time in the Earls house a Steward, which much loved this Empress, and often spake to her of his love. But she answered him again and said, Know you dear Friend, for a certainty, that I will never love any man in such manner wise, but only him whom I am greatly bound to love by God's Commandment.

Then said the Steward, Then thou wilt not

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consent unto me? Sir quoth she, what need you any more to ask such things? The vow that I have made I will truly keep, and hold by the Grace of God.

And when the Steward heard this, he went his way in great wrath and anger, thinking within himself, if I may, I shall be revenged on thee.

It befel upon a night within short time after, that the Earls Chamber door was forgotten and left unshut, which the Steward had anon perceived. And when they were all asleep, he went and spyed by the light of the Lamp where the Empress and the young Maiden lay together, and with that he drew out his Knife, and cutting the throat of the Earls Daughter, and put the Knife into the Empresses hand she being asleep, and nothing knowing thereof, to the intent that when the Earl awaked, he should think that she had cut his Daughters Throat and so would she be put to a shameful death for his mischievous deed. And when the Damsel was thus slain, and the bloody Knife in the Empresses hand, the Countess awaked out of her sleep, and saw by the light of the Lamp, the bloody Knife in the Empresses hand, wherefore she was almost out of her wits, and said to the Earl, My Lord, behold in yonder Ladies hand a wonderful thing.

The Earl awaked and looked towards the Empresses bed, and saw the bloody Knife, as the Countess had said: wherefore he was greatly moved, and cryed to her and said, awake woman out of thy sleep, what thing is this that I see in thy hand: Then the Empress through his cry awaked out of her sleep, and in her waking the Knife fell out of her hand, and with that she looked by her, and found the Earls Daughter dead by her side, and all the bed belymbled

with

with blood, wherefore with an high voice she cryed and said, Alas, alas, and woe is me, my Lords Daughter is slain.

Then cried the Countess unto the Earl with a pitious voice, and said, O my Lord let this divilish woman be put to the foulest death that can be thought, which thus hath slain our only Child.

Then when the Countess had said thus to the Earl, he said to the Empress in this wise; The high God knoweth that thou mischievous Woman hast slain my Daughter with thine own hands, for I saw the bloody Knife in thy hand, and therefore thou shalt dye a foul death. Then said the Earl in this wise: O thou Woman were it not I dread God greatly, I should cleave thy Body with my Sword in two parts for I delivered thee from hanging, and now thou hast slain my Daughter: nevertheless for me thou shalt have no harm, therefore go thy way out of this City without any delay, for if I find thee here after this day, thou shalt die a most cruel death.

Then arose this woful Empress, and put on her Cloaths, and after kept on her Palfry, and rode toward the East alone without any safe conduct; and as she rode thus mourning by the way she espyed on the left side of the way a pair of Gallows and seven Officers leading a man to be hanged, wherefore she was moved with great pity, and smote her Horse with her stick, and rode to them, praying them she might redeem that misdoer if he might be saved from death by any means.

Then said they, Lady it pleaseth us well that you redeem him. Anon the Empress accorded with them and payed his Ransom and he was delivered.

Then

Then said she to him: Now my good Friend be true unto me till thou dye, sith I have deliver-ed thee from death.

On my Soul (quoth he) I promise you ever to be true. And when he had thus said, he followed the Lady still, till they came nigh a City, and then said the Empress to him: good friend (quoth she) go forth thy way before me into the City, and see thou take up for us an honest lodging, for there I purpose to rest a while. Her man went forth as she commanded, and took up her a good lodging and an honest, where she abode a long time. When the men of the City perceived her beauty, they wondred greatly; wherefore many of them craved of her unlawful love, but all was in vain, for they might not speed in any wise.

It fortuned after upon a day, that there came a Ship full of Merchandise, and arrived in the Haven of that City. When the Lady heard this, she said unto her Servant: Go to the Ship, and see if there be any Cloath for my use.

Her Servant went forth to the Ship, whereas he found many very fine Cloaths: wherefore he prayed the Master of the Ship, that he would come into the City and speak with his Lady. The Master granted him, and so the Servant came home to his Lady before, & warned her of the coming of the Master of the Ship. Soon after the Master of the Ship came and saluted her courteously: and the Lady received him according to his degree, praying him that she might have for her money such Cloath as might be profitable for her wearing. Then he granted that she should have any thing that liked her, and soon they were agreed, wherefore the Servant went immediately again with the Master of the Ship for the Cloath. And when they were both within on Ship board, the Master

said.

said to the Ladies servant: My dear friend, to thee I would open my mind, if I might trust to thee, and if thou help me, thou shalt have of me a great Reward.

Then answered he and said: I shall (quoth he) be sworn to thee to keep thy counsel, and fulfil thine intent as far forth as I can.

Then said the Master of the Ship, I love thy Lady more than I can tell thee for her beauty and feature is so excellent that I would give for the love of her, all the Gold that I have: and if I may obtain the love of her through thy help, I will give thee whatsoever thou wilt desire of me.

Then said the Ladies servant: tell me by what means I may best help thee. Then said the Master of the Ship go home to thy Lady again, and tell her that I will not deliver to thee the Cloath except she come her self; and do thou but bring her to my Ship, and if the Wind be good and fit, then I purpose to lead her away. Thy counsel is good quoth the Ladies Servant, therefore give me some reward; and I shall fulfil thy desire.

Now when he had received his reward, he went again to the Lady and told her, that by no means the Master of the Ship would deliver him the Cloath, except she came her self.

The Lady believed her Servant, and went to the Ship. Now when she was within the Ship-board, her Servant abode without.

When the Master saw that she was within the Ship, and the wind was good, he drew up the Sail and sailed forth.

When the Lady perceived this, thus she said to the Master: O Master (quoth she) what treason is this thou hast done to me? The Master answered and said: Madam certainly it is so, that I must needs lie with thee, and afterward espouse

thee

thee. O good Sir quoth she, I have made a vow, that I shall never do such a thing but with him unto whom I am bound by right and by the Law. Soothly (quoth he) if you will not grant me with your good will, I will cast you out into the midst of the Sea, and there shall ye die an evil death: if it be so quoth she, that I must needs consent or else bye. First I pray thee to prepare a private place in the end of the Ship, whereas I may fulfil thine intent ere I dye, and also I pray thee that I may lay my Prayers unto the Father of Heaven that he may have mercy on me.

The Master believed her, wherefore he did ordain her a Cabbin in the end of the Ship wherein she kneeled down on both her knees, and made her prayers saying on this wise: O thou my Lord God thou hast kept me from my youth in cleanness keep me now that I be not deflowered, so that I may ever serve thee with a clean heart and mind, and let not this wicked man prevail with me nor any other the like wickedness come nigh me. When she had ended her prayers, there arose suddenly a great tempest in the sea, so that the Ship all brast, and all that were therein perished, save the Lady; and she caught a Cable and saved her self, and the Master caught a board of the Ship and saved himself likewise; nevertheless she knew not of him, nor he of her, for they were driven to divers Coasts. The Lady landed in her own Empire near to a rich City, wherein she was honourably received, and she lived so holy a Life that God gave her grace and power to heal sick folk of all manner

of

of diseases: wherefore there came much people t
hen, both crooked, blind and lame, and every ma
through the grace of God, and her good endea
vour was healed, wherefore her name was know
through divers Regions. Nevertheless she wa
not known as the Empress. At the same time th
the Emperors Brother (that had hanged her be
fore by the Hair, was smitten with a foul Leprosie
The Knight that slew the Earls Daughter, an
put the bloody Knife in her hand, was blind, dea
and had the Palsie. The Thief that betraye
her to the Master of the Ship, was lame, and ful
of the cramp. And the Master of the Ship t
straught of his wits.

When the Emperor heard that so holy a woma
was in the City, he called his brother, and said t
him thus: Go we dear brother, unto this holy
woman that is dwelling in this City, that she ma
heal thee of thy Leprosie. Would to God; S
noble Brother (quoth he) that I were healed. Ano
the Emperor with his brother went toward th
City. Then when the Citizens heard of his com
ing: they received him honourably with procession
and all provision fitting his estate. And then th
Emperor enquired of the Citizens, if any such ho
ly woman were among them, that could heal sick
folk of their diseases. The Citizens answered,
and said, that such an one there was. Now at
the same time, was come to the same City, the
Knight which slew the Earls Daughter, and the
Thief which she saved from the Gallows, and
the Master of the Ship to be healed of their
diseases.

Then was the Empress called forth before the
Emperor, but she muffled her face as well as she
could, that the Emperor her Husband should not
know her, and when she had so done, she saluted
him

m with great reverence, as appertained to his
ate; and again he in like manner, saying thus:
good Lady, if thou list of thy kindness to heal
y brother of his Leprosie, ask of me what you
ill, and I shall grant it thee for thy reward.

When the Empress heard this, she looked about
er, and saw there the Emperors brother a foul
eper; she saw there also the Knight that slew
e Earls Daughter, blind and deaf: the Thief
at she saved from the Gallows lame: and also
e Master of the Ship distraught out of his wits,
d all were come to her to be healed of their ma-
dies, and knew her not: but though they knew
r not, she knew them well. Then said she unto
e Emperor thus: My reverend Lord, though
u would give me all your Empire, I cannot
al your Brother, nor none of these other, ex-
pt they acknowledge openly what great evil they
ve done.

When the Emperor heard this, he turned him
wards his brother and said unto him: Brother
knowledge openly thy Sin, before all these men,
at thou mayest be healed of thy sickness. Then
on he began to tell how he had led his life but
told not how he had hanged the Empress in the
orrest by the hair of the head most despight-
lly.

When he had acknowledged all that him list,
e Empress replied and said: Soothly my Lord,
would gladly lay unto him my medicine, but I
ot right well it is in vain, for he hath not made
ull confession.

The Emperor hearing this, he turned towards
s Brother, and said in this wise: what evil,
row, or other unhappy wretchedness is in thee?
est thou not how that thou art a foul Leper?
erefore acknowledge thy Sin truly, that thou

maist

maist be whole, or else avoid my company for ever more.

Ah my Lord quoth he, I may not tell my L openly, except I be sure of thy grace. What h thou trespassed against me said the Emperor? th answered his brother and said: Mine offence gainst thee is grievous and therefore I ask th heartily forgiveness. The Emperor thought m on the Empress, forasmuch as he supposed s had been dead many years before; therefore commanded his brother to tell forth wherein had offended him, and he should be forgiven.

When the Emperor had thus forgiven his br ther, he began to tell openly how he had desire the Empress to commit Adultery with him, an because she denied, he had hanged her by the ha in the Forrest on such a day.

When the Emperor heard this, he was almo beside himself, and in his rage he said thus: S thou wretched creature the vengeance of God f fallen upon thee, and were it not that I have pa doned thee thou shouldest dye the most shamefu death that could be thought.

Then said the Knight that slew the Earl Daughter, I wot not quoth he, what Lady yo mean, but I wot that my Lord found on a time such a Lady hanging in the Forrest, and brought her home to his Castle, and he took her and gave her his Daughter to keep, and I provoked her as much as I could to sin with me; but sh would in no wise consent to me, wherefor I slew the Earls Daughter that lay with her, an when I had so done, I put the bloody Knife i the Ladies hand, that the Earl should think tha she had slain his Daughter with her own hand and then she was exiled thence, but where she be came I wot not.

The

Then said the Thief, I wot not of what Lady ye mean; but well I wot that seven Officers were leading me to the Gallows and such a Lady came riding by, and bought me of them; and then went I with her and afterwards I betrayed her unto the Master of the Ship.

Such a Lady quoth the Master of the Ship received I, and when we were in the midst of the Sea I would have lain with her, but she kneeled down to her prayers, and anon there arose such a tempest, that the ship all to brast: and all therein was drowned save she and I, but afterward what befel of her I wot not.

Then cried the Empress with a loud voice, and said: Soothly dear friends ye do now truly confess and declare the truth, wherefore I will now apply my Medicine, and anon they received their healths.

When the Lady the Empress had thus done, she uncover'd her face to the Emperor and he forthwith knew her, and ran to her and embraced her in his arms, and kissed her oftentimes; and for joy he wept bitterly: saying, Blessed be God now I have found that I desired. And when he had thus said, he led her Home to the Palace with great joy; and after when it pleased Almighty God, they ended both their lives in peace and rest.

The Moral.

Dear Friends, this Emperor betokeneth our Lord Jesus Christ. This Empress betokeneth a holy Soul: This Emperors Brother betokeneth the flesh, to whom our Lord hath given charge of the Empire, but most principally to the Soul; nevertheless the wretched flesh oft provoketh the Soul to sin, but the Soul that loveth God above all things, withstandeth that temptation, calleth

calleth to her ghostly power that is Reason. With Understanding and Conscience, and maketh them to imprison the flesh that is disobedient to the soul in the Prison of true Repentance unto the time it obey Reason in all things.

And thus in hope of mercy he sinneth again: of whom the holy writer saith: Cursed be the man that sinneth in hope. And at the last the soul inclineth to the flesh, and letteth him out of the prison of Repentance, and washeth him from the filth of Sin, and arayeth him with good Vertues and maketh him leap on the Palfray of charitable Humility and so rideth forth to meet our Lord with the Sacrifice of Thanksgiving. But alas, oft the sinner trespasseth against holy Scripture: wherefore the hart, that is, the lust of the Flesh ariseth before him, and after runneth great hounds that is evil thoughts, and so long they chase, till the body and the soul be left alone, and then the Flesh stirreth that pure soul, being the Spouse to Almighty God: but the pure and undefiled soul that is so well beloved with God, will not forsake our Lord, and consent to Sin: wherefore the wretched Flesh full oft dispoileth her of her cloathing that is of her vertues, and hangeth her up by the hair on an Oak, that is on lusts and delights, and there she hangeth till the good Earl cometh, that is a discreet Preacher in the Forrest of this world, to Preach and Teach the Word of God: Then he taketh her down, and leadeth her forth to the Church to nourish his Daughter, that is to nourish Conscience with fruitful faith. The Earl had in his Chamber a Lamp: right so every discreet Preacher should have before him the Lamp of holy Scripture, whereby he may see both the grievance and profit of the Soul in learning Vertues, and putting away of Vice. The steward that stirreth her

is

Sin, is nothing else but the Pride of Life, which Steward of this world; by whom many men e deceived. But when the Soul that is so well loved with Christ, will not consent unto the sin Pride, then taketh this evil Steward the Knife Covetise, wherewith he slayeth the Earls daughter, that is Conscience, according to the Scripture, ying, Gold and Silver hath blinded the Eyes Judges, and hath overthrown wise Men, so at Equity and Righteousness might not enter, t stood afar, and turned their Backs. This ady also Redeemed a man from death: that is om everlasting death, which he hath deserved by eadly sin: Therefore do we as this Lady, smite e our Horse, that is our Flesh, with the spurs of epentance and so ride we forth in all haste to save e Neighbour from the sink of deadly Sin, to elp him both Bodily and Ghostly as Solomon ith.

Wo to that Man that lyeth in deadly Sin, at hath no Man to lift him out thereof. Therefore awake thy Neighbour, and Help or a Brother that is holpen of another, is ke a sure City, and if he give but a Cup of old Water in the way of help, he shall not lose is Reward.

But many now adays be very unkind, as was e Thief which deceived the Lady, after that she ad saved him from hanging.

The Water of the Ship betokeneth the World, y whom many men be deceived. But nevertheles as oft as a man taketh on him voluntarily the Commandments of God, and forsaketh the world, en breaketh he the Ship. For it is impossible o please God and man, and the World, all at one me.

When

When this Lady had escaped the tempest of th
Sea, she went to a City, that is, the Soul afte
the troubles of this world, went to the holy life
and there she healed all manner of sick folk, tha
is, every man that is troubled in his Soul, tha
is infected with divers sicknesses, those that th
Lady healed through holy life. But they could
not be healed till they had first confessed the
sins to the Empress, the Church of God, and the
she healed them by repentance and amendment
life: yet all this while was the Empress unknow
to her Husband that is the Church wandreth i
the wilderness of this wicked world, until God b
miraculous means made her known unto him, an
so led her home by victory and triumph in the tru
unto the heavenly habitation of eternal rest an
glory: Unto the which Almighty God bring u
all for his Sons sake. Amen.

The Argument.

Every supream Magistrate and other inferio
ought to be honoured and reverenced. Eve
true Christian ought to consider his duty here
and every false Christian perverting the wa
of the godly; reward for such is laid up in hel
but the just shall inherit the blessed life eve
lasting.

The 40. History.

IN Rome sometime dwelt a mighty Empe
named Martin, which for entire affection ha
with him his brothers Son whom men call
Fulgentius. With this Martin dwelt also
Knight that was Steward of the Empire, a
Uncle unto the Emperor which envied this Fu
gentius, studying day and night how he ma
bring the Emperor and this youth at deba
Wherefore the Steward on a day went to t
Emper

Emperor and said, My Lord quoth he, I that am your true servant, am bound in duty to warn your Highness, if I hear any thing that toucheth your Honour, wherefore I have lately things that I must needs utter it in secret to your Majesty betwern us two: Then said the Emperor, good friend, say on what thee list.

My most dear Lord (quoth the Steward) Fulgentius your Cousin and your nigh Kinsman, hath defamed you wonderfully and shamefully throughout all your Empire, saying that your breath stinketh, and that it is death to him to serve your Cup. Then the Emperor was grievously displeased, and almost beside himself for anger, and said unto him thus: I pray thee good friend tell me the very truth, if that my breath stinketh as he saith. My Lord (quoth the Steward) ye may believe me, I never perceived a sweeter breath in my days than yours is. When said the Emperor: I pray thee good friend, tell me how I may bring this thing to good proof.

The Steward answered and said: My Lord (quoth he) ye shall rightwel understand the truth; for to morrow next when he serveth you of your cup, ye shall see that he will turn away his face from you, because of your breath, and this is the most certain proof that may be had of this thing. Verily quoth the Emperor a truer proof cannot be had of this thing. Therefore anon when the Steward heard this, he went straight to Fulgentius, and took him aside, saying thus: Dear friend, thou art near Kinsman and also Nephew unto my Lord the Emperor, therefore if thou wilt be thankful unto me, I will tell thee of a fault whereof my Lord the Emperor complaineth oft, and thinks to put thee from him,

(except it be the sooner amended) and that will be a great reproof to thee. Then said this Fulgentius: Ah good Sir, for his love that dyed upon the Crois, tell me why my Lord is so sore moved with me; for I am ready to amend my fault in all that I can or may, and for to be ruled by your discreet counsel.

Thy breath (quoth the Steward) stinketh so sore, that his drink doth him no good; so grievous unto him is the stinking breath of thy mouth. Then said Fulgentius unto the Steward: Truly that perceived I never till now; but what think ye of my breath, I pray you tell me the very truth? Truly (quoth the Steward) it stinketh greatly and foul: And this Fulgentius believed all that he had said, and was right sorrowful in his mind; and prayed the Steward of his counsel and help in this woful case. Then said the Steward unto him, if that thou wilt do my counsel I shall bring this matter to a good conclusion, wherefore do as I shall tell thee.

I counsel thee for the best and also warn thee that when thou servest my Lord the Emperor of his Cup, that thou turn thy face away from him, so that he may not smell thy stinking breath, until the time that thou hast provided thee of some remedy therefore.

Then was Fulgentius right glad, and sware to him that he would do by his counsel.

Not long after it befel that this young man Fulgentius served his Lord as he was wont to do, and therewith suddenly he turned his face from the Lord the Emperor, as the Steward had taught him.

And when the Emperor perceived the avoiding of his head, he smote this young Fulgentius on the breast with his foot, and said to him thus:

O thou lewd Harlot; now I see well it is true that I have heard of thee, and therefore go thou anon out of my sight, that I may see thee no more in this place. And with that this young Fulgentius wept full sore, and avoided the place and went out of his sight.

And when this was done, the Emperor called unto him his Steward and said: How may I rid this Harlot from the World, that thus hath defamed me? My most dear Lord, quoth the Steward, right well you shall have your intent. For here beside, within this three miles, ye have Brick-makers, which daily make great fire for to burn Brick, and also they make Lime, therefore my Lord send to them this night, charge them upon pain of death, that whosoever cometh to them first in the morning, saying to them thus: My Lord commandeth them to fulfil his will, that they take him and cast him into the Furnace and burn him: and this night command you this Fulgentius, that he go early in the morning to your Workmen: and that he ask them whether they have fulfilled your will which they were commanded or not; and then shall they (according to your Commandment) cast him into the fire, and thus shall he dye an evil death.

Surely (quoth the Emperor) thy counsel is good, therefore call to me that Harlot Fulgentius. And when the young man was come to the Emperors presence, he said to him thus: I charge thee upon pain of death, that thou rise early in the morning, and go to the burners of Lime and Brick, and that thou be with them early before the sun rise, three miles from this house, and charge them in my behalf that they fulfil my Commandment, or else they shall die a most shameful death.

Then spake this Fulgentius: My Lord if God send me my life I shall fulfil your will, were it that I go to the Worlds end.

When Fulgentius had this charge, he could not sleep for thought, that he must rise early to fulfil his Lords Commandment. The Emperor about midnight sent a Messenger on horseback unto his Brick-makers, commanding that upon pain of death, that whosoever came to them first in the morning, saying unto them (as is before rehearsed) they should take him and bind him & cast him into the fire, and burn him to the bare bones.

The Brick-makers answered and said it should be done. Then the Messenger returns home again, and told the Emperor that his Commandment should be diligently fulfilled.

Early in the morning following Fulgentius arose and prepared him toward his way, and as he went, he heard a Bell ring to Service wherefore he went to hear Service, and after the end of Service he fell asleep, and there slept a long while so soundly, that the Priest nor none other might awake him.

The Steward desiring inwardly to hear of his death, about two of the clock he went unto the Workmen, and said unto them thus: Sirs (quoth he) have ye done the Emperors commandment or no?

The Brickmakers answered him, and said No truly we have not yet done his Commandment, but it shall be done, and with that they laid hands on him. Then cried the Steward and said Good Sirs save my life, for the Emperor Commanded that Fulgentius should be put to death. Then said they, the Messenger told us not so; but he bade us that whosoever came first in the morning, saying as you have said, that we should take

him

him and cast him into the Furnace, and burn him to ashes: and with that they threw him into the fire.

And when he was burnt. Fulgentius came to them and said: Good sirs have you done my Lords Commandment yea sooth ly said they; and therefore go ye again to the Emperor and tell him so. Then said Fulgentius, for Christs love tell me that commandment.

We had in commandment said they upon pain of death, that whosoever came to us first in the morning, and said like as thou hast said; that we should take him and cast him into the Furnace: But before thee came the Steward, and therefore have we fulfilled on him the Emperors commandment, now he is burnt to the bare bones.

When Fulgentius heard this, he thanked God that he had so preserved him from death, therefore he took his leave of the workmen, and went again to the Palace.

When the Emperor saw him he was almost destract of his wits for anger, and thus he said: Hast thou been with the Brick-makers and fulfilled my commandment? Soothly my gracious Lord I have been there, but ere I came there your commandment was fulfilled: How may that be true quoth the Emperor.

Forsooth said Fulgentius the Steward came to them afore me, and said that I should have said so they took him and threw him into the Furnace and if I had come any rather, so would they have done to me, and therefore I thank God that he hath preserved me from death.

Then said the Emperor, tell me the truth of such questions as I shall demand of thee. Then said Fulgentius to the Emperor: you never found me in any falshood, and therefore I greatly wonder why ye have ordained such a death for me:

For

For well ye know, that I am your own brother Son. Then said the Emperor to Fulgentius It is no wonder, for that death I ordained for thee through counsel of the Steward, because thou did defame me throughout all my Empire, saying That my breath did stink so grievously that it was death to thee; and in token thereof thou turnedst away thy face when thou servedst me of my Cup and that I saw with mine eyes: and for this cause I ordained for thee such a death; and yet thou shalt die except I hear a better excuse.

Then answered Fulgentius and said: Ah dear Lord, if it might please your Highness for to hear me, I shall shew you a subtil and deceitful imagination. Say on quoth the Emperor.

The Steward (quoth Fulgentius) that is now dead, came to me and said, that ye told unto him that my breath did stink, and thereupon he counselled me, that when I served you of your Cup, I should turn my face away; I take God to witness I lie not.

When the Emperor heard this, he believed him and said: O my Nephew, now I see, through the right wise judgment of God, the Steward is burnt, and his own wickedness and envy is fallen on himself; for he ordained this malice against thee, and therefore thou art much bound to almighty God that hath preserved thee from death.

The Moral.

Dear Friends, this Emperor betokeneth every Supream Magistrate and Fulgentius his Nephew betokeneth every true Christian man, which should truly serve them with faithful loyalty, like as Fulgentius served the Emperor at his cup; wherefore he shall be greatly loved of God. This Steward betokeneth every false Christian man, as Cain, which oftentime turned the heart of right wise

men

ten from God, saying that his breath stinketh: that is, that the life of this Magistrate is not acceptable to God or man, which is against the Scripture, which saith, Judge not, and ye shall not be Judged. But oftentimes such malicious people accuse righteous men; wherefore they shall be cast into the everlasting Fire of hell, where is wailing and weeping, and misery without end. But the righteous shall ascend to everlasting life. Unto the which bring us our Lord Jesus Christ. Amen.

The Argument.

Tyrants and ungodly persons walk without knowledge of the Truth, till they come to the Church of God; the wicked persecute the Godly, but as they are preserved by the mighty Providence of God, so they ought not to sleep in Sin. A figurative speech of three several meanings, viz. Take, Yield, and Flee: The Signification thereof.

The 42 History.

THere dwelt sometime in Rome a mighty Emperor named Delphinus, which had no Children save only a Daughter, which was a fair creature, and well beloved of her Father.

As this Emperor rode on a day on hunting in the Forest, suddenly he rode out of his way and lost his men; wherefore he was greatly discomforted, for he wist not whither he rode, nor in what place he was; till at the last when he had thus ridden all the day alone, in the evening he saw a house, and thither he rode a great pace, and knocked at the Gate: immediately the good man of the house heard him, and asked the cause of his knocking, and what he would have? Dear friend, quoth the Emperor, as it is night, as ye may see? Therefore I desire of you a Lodging for the Love of God.

When

When he had thus said, the good man of the House, unawares that he was the Emperor answered and said: Good friend (quoth he) I am the Emperors Foster, and have plenty of Venison, and other victual for you: When the Emperor heard this, he was right glad in his mind nevertheless he told him not that he was the Emperor. Then the Foster opened the Gate, and received him as he could, and let him to supper, and served him worthily. And when he had supped the Foster brought him to his Chamber, and when time was he went to bed.

In the same Night it befel that the Fosters Wife did travel of a child in another Chamber hard by, and was delivered the same night of a goodly Son. And as the Emperor lay in his bed sleeping, him seemed he heard a voice saying to him thrice these words: Take, Take, Take, and with that he awake, and marvelled greatly what it might be, saying to himself thus: A voice biddeth me Take, take, take. What shall I take? And immediately he fell asleep again.

And the second time he heard a voice saying unto him these words, Yield, yeild, yeild. And with that he awakned again, and wondered greatly saying unto himself: What may this signifie? First I heard a voice that said; Take, take, take, and nothing I received: and right now I heard another voice that said; Yield, yield, yield; What should I yield?

And as he lay thus thinking with himself, he fell asleep again. And then he heard the thin voice saying these words thrice: Flee, Flee, Flee for this night is a child born, that after thy decease shall be Emperor. When the Emperor heard this, he awakened, and wondred greatly what it might be.

In the morning following, the Emperor called to him the Foster, and said: Dear friend, I pray thee tell me if any child be born here about this night to thy knowledge. My Wife (quoth the Foster) this night is delivered of a Son. I pray thee (said the Emperor) shew me thy Son. When the Emperor had seen the Child, he saw a mark in the Childs Visage, whereby he might know him another time: And he said to the Foster thus:

Dear friend knowest thou who I am? May soothly (quoth the Foster) for I never saw you before this time, as far as I can remember; nevertheless it seemeth that ye be a Gentleman. Then answered the Emperor and said, I am the Emperor your Lord, whom you have lodged this Night: Wherefore I give thee hearty thanks. This hearing the Foster, he fell down upon both his knees at his feet, and besought him of mercy, if that he had offended his Highness in any thing. Then answered the Emperor and said: Be thou nothing afraid; for I thank thee heartily for thy good chear; and thy Son that was born to night, I will have to bring up in my Court, and shortly I will send for him.

O my gracious Lord, quoth the Foster, it is not that such a noble Emperor should nourish the Child of his Subject and servant: nevertheless your will be fulfilled, and when your Messengers come, I shall deliver them my Son.

Then the Emperor took his leave, and rode home to his Palace. And shortly after he was come home, he called unto him such Servants as he trusted best, and said unto them thus: Go ye unto my Foster, with whom I was lodged such a night in the Forrest and receive of him his Son, of which his Wife was delivered that night, & upon

pain

pain of death, I command you that you slay him by the way, and cast his flesh to the Dogs, but bring with you the heart to me: and except ye fulfil my commandment, ye shall die the cruellest death that can be thought. Anon his Servants went to the Forrest and received the Fosters Son, and brought him with them, and when they were come near unto the Palace one of them said, How shall we do that we may fulfil our Lords Commandment in slaying of this Child? Some answered and said, that the Child should be slain, and some would have his Life saved; and while they were thus striving among themselves, one of them that was most merciful said unto the rest: O my good loving Friends hear my counsel, I beseech you, and ye shall not repent you thereof. If we murder this innocent Child, we shall greatly offend Almighty God; and behold here hyare young Pigs, kill we one of them, and then we may take with us his heart, and present it unto the Emperor, saying: that it is the heart of the young Child. Then said they, thy counsel is good, but what shall we do with the Child: Good friend (quoth he) let us wrap it in some Cloaths, and lay him in some hollow Tree, for peradventure God will help him and save his life.

When he had thus said, they did after his counsel in all things, and killed a Pig and went their way, and carried home with them the Pigs heart to the Emperor, saying unto him thus: Lo gracious Lord we have destroyed the Child as ye commanded us, and with that they shewed him the Pigs heart. The Emperor supposing it had been the Childs heart, took it and cast it into the fire despightfully saying: Lo, there is the heart of him which should have been Emperor after me; Lo, what it is to believe in dreams which be but fantasies and vain things. The

The same day after the Child was put into the hollow tree, there came an Earl to hunt in the Forrest, and as his Hounds chased an Hart they came to the hollow tree, where the Child lay, and when they smelt the savour of the Child they would go no further. The Earl seeing this, marvelled why his hounds abode there, and smote his Horse with his spurs, he rode a great pace till he came unto them. And when he came unto the Tree wherein the Child was laid, he looked in at a hole and saw there the child lying, and then he was right glad, and took the child up in his arms full lovingly, and bare it home to his Castle, saying unto the Countess his Wife: Lo my dear Wife, this day by fortune I have found a very fair child in a hollow tree as I hunted in the Forrest, whereof I am right glad: And because thou never yet conceivedst a Child, therefore herbort thee that thou wilt feign thy self to travel with child, and say that thou hast born this child; the Countess fulfilled gladly the Earls desire and said: My most dear Lord, your will in this thing shall be done.

Not long after this news went throughout all the Country, that the Countess was delivered of a fair Son, wherefore every man rejoyced much.

The child began to grow & was well beloved of every man, and especially of the Earl and the Countess. It befel when the child was fifteen years of age, the Emperor made a solemn feast unto all the Lords of his Empire, unto the which feast this Earl was called who at the day assigned came, and brought his Son with him which was at that time a fair young Squire, and he carved at the board before the Earl. The Emperor stedfastly beheld him, and espyed the token in his forehead which he had seen in the Fosters House, wherewith he

he was greatly moved within himself, and said unto the Earl in this manner. Whose Son is this? Certs said the Earl, he is my Son. Then said the Emperor, By the Faith that thou owest to me, tell me the truth.

The Earl seeing that he might not excuse himself, but that needs he must tell him the truth told how he found him in a hollow Tree. This hearing the Emperor, he was distract of his wits for anger, and called to him his Servant, which he had sent before to destroy the Child. And when they came before him, he made them to swear that they should tell him the truth what they had done with the Child.

Gracious Lord said they, we yield unto your Grace and goodness, for pity so moved us, that we might not destroy him: but we put him in a hollow Tree: what befel of him afterward certainly we know not, and in his stead we killed a Pig, and brought the heart unto you.

When the Emperor heard the truth of the matter, he said unto the Earl: This young man (quoth he) shall abide with me: The Earl immediately granted, though it was greatly against his will.

When the Feast was ended, every man took his leave of the Emperor, and went whereas their list. And at that time it fortuned, that the Empress and her Daughter sojourned in another Country far from thence by the Commandment of the Emperor.

Not long after the Emperor said unto this young Squire it behoved thee to ride unto the Empress my Wife with my Letters. I am ready at your Commandment my Lord said he, to fulfil your desire. Immediately the Emperor wrote Letters, the intent whereof was this, that the Empress should take the bearer of these Letters, and let him be drawn at the horse tail, and after that she should let him

m be hanged till he be dead & that on pain of death
hen the Letters were all sealed, the Emperor
ve them unto the young Squire, commanding
m to speed him on his journey. And straight-
ay the young Squire put them close into a box,
nd rode forth on his journey. When he had ridden
ree or four days on his journey, in an evening
e came unto a Castle where dwelt a Knight, and
ently desired of him a nights lodging.

The Knight beholding the sweet favour of the
ung Squire, made him good cheer and afterward
ought him into his Chamber; and when he was
ere, he went to bed, and immediately fell asleep,
or he was full weary of his journey & forgot his
x with the Letters, lying openly in his Chamber.
When the Knight saw the box, he opened it, and
ound the Letters sealed with the Emperors sign
annual, and was greatly tempted to open them,
nd at the last he opened them neatly, and then
ead how the Empress upon pain of death should
ut the bearer of them to death; and then he was
ight sorrowful: Alas (quoth he) it is great pity
o slay so fair and proper a man, and immediately
fter, the Knight razed out that Writing,
nd wrote in the same place these words following:
Upon pain of Death I Command thee, that thou
ake this young Squire, bearer of these Letters,
nd let him be Wedded without any delay unto
my Daughter and yours, with all honour and So-
emnity that can be thought; and when they be
Married, that ye make as much account of him, as
f he were your own Son, and that he supply
my room till I come unto you my self.

When the Knight had thus written, he
olded the Letters neatly, and put them into the
Box again. Early in the Morning the young
Squire arose, and hastily made ready, and took his

leave

leave of the Knight and rode forth on his journ
and the third day after he came unto the Empr
and saluted her dutifully in the Emperors beh
and gave her the Letters. When the Empr
had read them, anon she sent forth her Messenge
through the Country, commanding the States a
Gentlemen to come unto her Daughters We
ding on a day assigned.

When the day was come, thither came ma
great Lords and Ladies, and anon the you
Squire espoused the Emperors Daughter wi
great honour, according to the tenor of the Le
ters, and was much honoured among the peop

Not long after it befel, that the Emperor ca
into the Country, and when the Empress heard
his coming she took with her her Son in law, wi
much other people, and went to welcome the Em
peror. When the Emperor saw this young Squi
leading the Lady his Wife; he was greatly move
within himself, and said, O thou cursed Woma
because thou hast not fulfilled my commandme
thou shalt dye an evil death.

O my dear Lord (quoth she) all that you comman
ed me to do I have fulfilled. Nay cursed woma
said the Emperor, it is not so, for I wrote to th
that thou shouldest put him to death, and yet he
alive. My Lord, quoth the Empress you wro
to me that I should give him your Daughter
wife, and that on pain of death; in witness wher
of, lo here your Letters sealed with your ow
seal Manual.

When the Emperor saw this, he wondred great
and said: Is he then espoused to my daughter
Yea surely, said the Empress, long ago with gre
solemnity, and as I perceive your daughter
with Child. Then said the Emperor: O Lo
Jes

Jesus, it is great folly to strive against thine ordinance, therefore sith it is so, thy will must needs be fulfilled. And with that he took his Son in law in his arms and killed him, which after his death was Emperor and ended his life in rest and peace.

The Moral.

This Emperor may betoken Herod, who would have slain the Child Jesus, wherefore he sent messengers to seek him; according to the Scripture, shewing how he commanded three Kings to seek him & bring him tidings again where he was, that he might come and worship him also. The Soldier betokeneth Joseph our Ladies Husband, which kept him: but when the three Kings came they slew him not, but worshipped him on their knees, and left him in the hollow tree of his Godhead. The Earl that found this Child, betokeneth the Holy Ghost which warned Joseph by the Angel in his sleep, that he should take our Lady and her Son and flee into Egypt.

By the first take may be understood the great benefit that he gave thee, when he gave thee & soul made to his own similitude: By the second take is understood the Son of God which was born of the blessed Virgin Mary. By the third take is understood the same Son of God which died upon the Cross.

By the first yield is understood that we ought to yield our Soul unto Almighty God, as clean as he gave us it after our regeneration in Baptism. By the second yield that we ought to yield honour worship and love unto Almighty God, and man. By the third yield, that we ought to yield to God true confession of faith, contrition of heart, and amendment of life.

The

The firſt flee betokeneth ſin which we ſhould flee the ſecond flee betokeneth the worlde which we ſhould flee: for the great temptations that are therein. The third flee betokeneth everlaſting pain, the which we ought to flee through faith by the which we may come to everlaſting bliſſe unto the which bring us our Lord Jeſus. Amen.

The Argument.

The ſoul of man being raviſhed by the Tyrant of ſin, ſhe complaineth unto Chriſt, who heareth her. The Tyrant is overcome by Chriſt, who eſpouſeth her unto him, preparing a place of perpetual joy for her. Chriſt receiveth patient ſinners to his mercy by his death and Paſſion.

The 43. Hiſtory.

THere dwelt ſometime in Rome a mighty Emperor named Pontasinus, which ordained a Law, that whoſoever raviſhed a Virgin ſhould die and if ſhe were reſcued, then he that reſcued her ſhould have her to wife if him liſt: and if he would not marry her, then ſhe ſhould be eſpouſed by his appointment. It befel on a day that a Tyrant named Pontianus led a Virgin into a Forreſt, and defloured her of her Maiden head. And when he had ſo done he would have ſlain her: and as he was deſpoiling her of her clothes, there came riding by the Forreſt a gentle Knight which heard the lamenting of the Damſel, wherefore he rode a great pace into the Forreſt to ſee what it might be. Now when he came, he ſaw a Woman ſtanding all naked, ſave only her ſmock to whom the Knight ſpake; art thou ſhe (ſaid he) that cries ſo lamentably? Then anſwered the Damſel, Yea certainly, for this man that ſtandeth here by hath raviſhed and defloured me of my

Maid-

Maiden head, and now he would slay me, and therefore he hath despoiled me of my Clothes: for the love of God gentle Knight help me now. Then said the Tyrant she lieth, for she is my Wife, and I have found her in Adultery with another man, therefore I will slay her. Then said the Knight, I believe better the Woman than thee, for lo the tokens appear openly in her visage, that thou hast ravished her, therefore will I fight with thee for her deliverance. And immediately they buckled both together and fought eagerly, till they were both sore wounded. Never theless the Knight obtained the Victory, and put the Tyrant to flight. Then said the Knight unto the Woman, Lo, I have suffered for thy love many sore Wounds, and have saved thee from death, will thou therefore promise to be my Wife? thereto I assent (quoth she) with all my heart, and thereupon I plight her my troth. When they were thus ensured, then said the Knight as followeth.

Here beside is my Castle, go thither, and abide here till I have provided all things needful for our Wedding, for I purpose to make a great feast thereat. My Lord (quoth she) I am ready to fulfil your will: Then went she unto the Castle, whereat she was worthily recieved: and the Knight went unto his Friends for to bid them to the Marriage. In the mean while came Pontius the Tyrant to the Knights Castle, and prayed her that he might speak with her. Then came she down from the Castle to him, & this Tyrant flattered her & said, gentle love if it please you to consent to me, I shall give you both Silver and Gold, and great Riches, and I shall be your servant, and ye my Sovereign. When the Woman heard this, full lightly she was deceived through his flattering Language, and soon granted

ed him to be his wife, and took him to her in the Castle.

Not long after the Knight came home and found the Castle Gate shut, and knocked thereat, but long it was ere he might have answer. At the last the Woman came and demanded why he knocked at the Gate. Then said he to her, O sweet Lady, why hast thou so soon changed thy love? let me come in. Nay surely said she, thou shalt not come in here, for I have here with me my old love, which I loved before: remember quoth the Knight, thou gavest me thy troth to be my wife, and how I saved thee from death, and if thou ponder not thy faith, behold my wounds which I have suffered in my body for thy love. And so he unclothed himself naked all save his holen, that he might shew his wounds openly. But she would not see them, nor speak more with him, but shut the Gate and went her way. Now when the Knight saw this, he went to the Judge and made his complaint to him, praying him to give him right Judgment on the Tyrant and the Woman.

Then the Judge called them both before him and when they were come the Knight said thus: My Lord I ask the benefit of the Law, which is this: If a man rescue a woman from ravishing the rescuer shall marry her if him list, and the Woman I delivered from the hands of the Tyrant, therefore I ought to have her to my wife and furthermore she gave her faith and troth to marry with me, and thereupon we went to my Castle, and I have been at great cost against our Wedding, and therefore as it seemeth to me, she is my wife by the Law.

Then said the Judge to the Tyrant, Thou knowest well that this Knight delivered her from

thy hand, and for her love hath suffered grievous wounds, and therefore well thou wottest that she is his Wife by the Law if that him list. But after her deliverance, with flattering speech thou hast deceived her, therefore I judge thee to be hanged.

Then said the Judge to the Woman, likewise, O Woman thou knowest how this Knight saved thee from death, and thereupon thou betrothest him thy faith and troth to be his Wife; first by the Law, and after by faith and troth: this notwithstanding, thou consentest afterward to the Tyrant and broughtest him into the Knights Castle and didst shut the Gate against the Knight, and would not see his wounds which he suffered for thy love, and therefore I judge thee to be hanged also. And so it was done, both the Ravisher and she that was ravished were condemned to death, wherefore every man praised the Judge for his wise judgment.

The Moral.

This Emperor betokeneth the Father of Heaven which ordained a Law, that if the Soul of man were ravished from God by sin, the Saviour of the Soul should espouse her if him list. The Woman that was ravished betokeneth the Soul of man, which was ravished by the sin of our forefather Adam, and led out of Paradise into the Forrest of this wretched world by the Tyrant Pontianus, which betokeneth the Devil and he not only defiled her losing the heritage of Heaven, but also he would slay her with everlasting pain. But the Soul crieth with an high voice, whose cry our Lord Jesus Christ heard. This cry was made when Adam cried after the Dyl of mercy: And the Patriarchs and Prophets cried

for remedy, saying these words: O thou high-est in the East, visit thou us. &c.

The Knight betokeneth our Lord Jesus Christ which came from Heaven and fought with the Tyrant, that is the Devil; and both they were sore wounded: for our Lord Jesus Christ was wounded in the flesh, and the Devil maimed in his Kingdom: Whereunto the Woman that is the Soul gave her fatth and troth unto Christ Jesus when she became a Christian, saying these words: I forsake the Devil and all his Pride, and believe in God the Father Almighty. Then ordained our Lord Jesus Christ a marriage between him and her with the two special Sacraments of Baptism and the Lords Supper, whereof may be made a strong Castle against the Devil. Also our Lord commanded the Soul to keep her still in the castle of Virtue, till he went to provide that was needful: that is, our Lord Jesus Christ ascended to Heaven to prepare for her a dwelling place of everlasting joy, whereas she should dwell after the day of judgment with our Lord God in honour and glory.

But alas in the mean time came the Devil and beguiled the wretched Soul by deadly Sin, so entred into the Castle of our heart, which should be the Castle of God. The Knight Jesus knocketh at the Gate of our heart according to the Scripture, Lo, I stand at the door and knock, if any man will open that I may enter. But when the Devil is, God doth never enter, except the sinner will receive him by repentance, which seeing our Lord hanging upon the Cross, that we may see his bloody wounds which he suffered for us; we sinners should be the rather mindful of his love: For from the crown of his head to the sole of his feet was left no whole place; thereof

Last

saith the Prophet Elay. Behold and see if any sorrow be like to my sorrow. Therefore he is a wretched man that will not be converted unto his Lord God, but lie still in deadly sin: wherefore when he is called before the high Judge, he shall be condemned to everlasting death. Therefore study we to open the doors of our hearts by fruitful faith in Almighty God, and then without doubt we shall obtain everlasting life. Unto which bring us our Lord Jesus. Amen.

The Argument.

The Body and Soul of Man being made by Gods grace the Temple of the holy Ghost, do give themselves to serve and please God in this life, and to love God and the Neighbours according to his Laws; and though the body by death suffer mortal affliction for a time, yet by Faith, Hope, and Charity in Jesus Christ, both Body and Soul shall inherit life and joy everlasting.

The 44. History

IT is read of a certain Roman Emperor which erecting for himself a goodly Monument or Tomb, as the Labourers digged in the ground of his Palace they found a Coffin of Gold bound about with three Hoops, and upon the Hoops was engraven these words: I have spent, I have given, I have kept: I have had, I now have lost, I am punished. That which I had I spent, that which I gave I have. When the Emperor saw this, he called together his Nobles and States

and

and said unto them: My Lords, go and consider among your selves what this inscription meaneth: unto whom the Nobles shortly after returned this short answer, saying, the meaning of this inscription is no other but this: There was a certain Emperor your Predecessor which desired to leave behind him an example to others, that they might follow him in good life and conversation, viz. I have spent my life in judging others righteously, and governing my self according to the rules of reason; I have given to my Souldiers things necessary, unto poor maintenance and living, and to every one as to my self, according to their deserts. I have kept in all my works, righteousness, mercy to them that need it, and to workmen their worthy wages; I have had a liberal and a constant heart to every one that serveth me: I have given riches in their necessity, and loving favour at all times. I have had a hand to tame and subdue enemies, to protect and defend friends, to punish offenders. I have lost, foolishness, the friendship of enemies, and lust, or lasciviousness of the flesh. I am punished, now by death, because I believed not as I ought to have done, in one God eternal. I am punished, I say alas, because I cannot redeem my self, but by the merits of Christ Jesus the Saviour of the World. When the Emperor aforesaid heard the meaning of the inscriptions wisely interpreted on this manner, and how long that deceased Emperor had lived he thereby governed himself and his Subjects more providentially, and ended his life in God's peace, with much honour.

The Moral.

Dear Friends. this Emperor may be called every good Christian man or woman which ought and is bound to erect and reedifie a Tomb, that is, his heart prepared unto God, that he may perform his will above all things: and so digging in the ground of his heart by contrition and sorrowful repentance for his sins, that he both find a Golden Coffin, that is a body dead to sin, his Soul garnished with Virtues by Gods grace granted to the same, and bound about with three Golden Hoops, viz. with Faith, Hope, and Charity. What then was engraven in the same three hoops? First, I have spent: where it may be asked what hast thou spent? The good Christian answereth, body and soul in the service of God: if any of you bestow this temporal life in, he shall be assured of great reward, even of life everlasting. The second inscription is, I have kept: what hast thou kept? The good Christian answereth, a contrite and humble heart, and prepared unto God, to do whatsoever his good pleasure was. The third inscription is, I have given: what hast thou given? The good Christian answereth, Love unto God with all my Heart, with all my Soul, and with all my Mind: and love unto my Neighbour, according to the commandment of God. The fourth inscription is, I have had: What hast thou had? The good Christian answereth and saith, surely a wretched life, because I was conceived in sin, and born in iniquity, and also was formed of vile and base matter. Fifthly, what is the inscription. I now have? The good Christian answereth, by Baptism, and thereby am made the Souldier of

Christ.

Christ, by virtues which God gave me in my Baptism: whereas before I was the bondslave of Satan. Sixthly, what is that inscription, I have lost? To this answereth the good Christian, surely the favour of God, by my own deserts: yet all the sins which I have committed against God, I have by repentance corrected and amended: because repentance is one means, but Christs merits chiefly, and especially cleanseth us from all sin. Seventhly, what is the inscription, I am punished? The good Christian answereth and saith, Because I am afflicted by death for the offences and sins of my life. Eighthly what is that inscription, I have spent that which I had? To this answereth the good Christian saying, I have bestowed all my life time here in works of mercy, by the Grace which I received of my Lord Jesus Christ. Ninthly, what is that inscription, That which I gave I have? surely in all my temporal life I gave all my counsel, whole assent and will which I had to be the Servant of God, and now it is in the good will and pleasure of God, that I shall remain with him in joys of everlasting life in Heaven. Unto the which bring us all Amen.

FINIS.